The Churchman.

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AT NO. 12 JOHN-STREET.

"The Church of the Living God, the Pillar and Ground of the Truth."

NEW-YORK, SATURDAY, NOVEMBER 9, 1850.

REV. WILLIAM WALTON, A. M., EDITOR.

PUBLISHED FOR THE PROPRIETOR,

Daily Public Worship.

☞ PUBLIC WORSHIP is celebrated every week-day, in this city, and Brooklyn, as follows:

In TRINITY CHURCH, ... At 9 A. M. and 3 P. M.
" ST LUKE'S CHURCH, 8 "
" CHURCH OF THE ANNUNCIATION, 9 "
" CHURCH OF THE HOLY COMMUNION, 8 " " 6 "
On Fridays, evening Prayer, with Lecture, at 7½ "
And on Saints' Days, a second service, Lecture and Offertory, at 11 A. M.
" EMMANUEL CHURCH, 9 A. M. and on Fridays and Holy Days, 5 P. M.
" CHURCH OF THE HOLY APOSTLES, . . 9 "
CHURCH OF THE TRANSFIGURATION, ¼ of 9 " " 5½ "
And, on Saints' Days, a Lecture after Evening Prayer.
" GRACE CHURCH BROOKLYN HEIGHTS, 9 " 5 "

Calendar for November.

10. Twenty-fourth Sunday after Trinity.
17. Twenty-fifth Sunday after Trinity.—The Collect, Epistle, and Gospel, for one of the omitted Sundays after the Epiphany are to be used.
24. Twenty-sixth Sunday after Trinity.—The Collect, Epistle, and Gospel for the 25th Sunday are to be used.
30. St. Andrew the Apostle.

DECEMBER.

1. THE FIRST SUNDAY IN ADVENT.
8. Second Sunday in Advent.
15. Third Sunday in Advent.
18. Ember Day.
20. Ember Day.
21. St. Thomas the Apostle. Ember Day.
22. Fourth Sunday in Advent.
25. The Nativity of our Lord, or the Birth-day of Christ, commonly called CHRISTMAS DAY.—Proper Psalms instead of the Psalms for the day.
26. St. Stephen the Martyr.
27. St. John the Evangelist.
28. The Holy Innocents.
29. First Sunday after Christmas.

THANKSGIVING DAY, APPOINTED BY THE CIVIL AUTHORITY.

November 14, North Carolina.
" 28, Massachusetts, Connecticut, Maryland.
December 5, Vermont.
" 12, New-York, Pennsylvania.

Clergy of the Protestant Episcopal Church

In the City of New-York, and its vicinity.

Onderdonk, D. D., Rt. Rev. Benjamin T., 106 Franklin st.
Abercrombie, Rev. Richard M., Cor. 10th Av. and 155th st.
Anthon, D. D., Rev. Henry, 2d Avenue, corner of 10th st.
Balch, D.D., Rev. Lewis P. W., 98 2d Avenue.
Barton, Rev. John G., 49 East 24th st.
Bedell, Rev. Gregory T., corner of 10th st. and 5th Avenue.
Berrian, D. D., Rev. William, 50 Varick st.
Berry, Rev. Samuel V., 251 Elizabeth st.
Bourne, Rev. Rowland H., 40 West 21st st.
Cady, Rev. Philander K., Theological Seminary, Chelsea Square, Twentieth st.
Canfield, Rev. E. H., Rectory of St. Peter's Ch., 20th st.
Carter, Rev. Lawson, 24th st., near Lexington Avenue.
Chauncey, Rev. Peter S.
Clapp, Rev. Caleb, 6th st., 3 doors east of Avenue C.
Coffrey, Rev. Wm. S., 15 Lamartine Place, 24th st.
Colton, Rev. Calvin, New York Hotel, Broadway.
Cook, Rev. Edwin R. T., 98 Twelfth st. or Ravenswood.
Cook, Rev. Thomas, 276 Houston st.
Cox, Rev. Richard, 4 St. Marks Place.
Dowdney, Rev. John, 20 John st.
Draper, Rev. George B., 127 McDougal st.
Duffie, Rev. Cornelius R., 64 Lexington Avenue.
Eigenbrodt, Rev. Wm E., 53 Amity st.
Elmendorf, Rev. John J., 127 Macdougal st.
Evans, Rev. Benjamin, 172 Broome st.
Everett, Rev. William, 9th Av. near 23d st.
Fackler, Rev. David M., 78 East 16th-street.
Frost, Rev. Wm. J., 916 Broadway.
Grigg, Rev. John, 43 6th Av.
Hackley, D. D., Rev. Charles W., 3 College Green
Haight, D. D., Rev. Benj. I., Theo. Sem., Chelsea Sq., 20th-st.
Halsey, Rev. Charles H., 21 N. Moore st.
Hart, Rev. A. Bloomer, 112 Grand st., near Broadway.
Harwood, Rev. Edwin, 86th st. near 3rd Avenue.
Hawks, D.D. LL. D., Rev. Francis L., E. 19th st. cor. 4th Av.
Henry, D.D., Rev. Caleb S., 97 Clinton Place.
Higbee, D. D., Rev. Edward Y., 159 Chambers st.
Hobart, Rev. John H., 70 Franklin st.
Houghton, Rev. George H., 9 East 29th st.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 137 Madison st.
Irving, Rev. Pierre P., 2 Park Place.
Jeliff, Rev. Hiram, corner 31st st. and 1st Avenue.
Jones, Rev. Lot, 77 2d Avenue.
Leonard, Rev. Alexander S., 685 Greenwich st.
Little, Rev. Charles S., 224 3d Avenue.
McVickar, Rev. Henry, 8 College Green.
McVickar, D. D., Rev. John, 8 College Green.
Mead, Rev. Edward N., 103 Waverly-Place.
Millett, Rev. James, 135 Eldridge st.
Moore, Rev. John Wells, 767 Broadway.
Morris, LL D., Rev. William, 76 Varick st.
Muhlenberg, D. D., Rev. William A., cor. 6th Av. & 20th st.
Ogilby, D. D., Rev. John D., Theo. Sem., Chelsea Sq., 20th st.
Pardee, Rev. Isaac, 13 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway.
Parker, Rev. Samuel P., Theo. Seminary, 20th st.
Parks, Rev. Martin P., 24 Vesey st.
Peck, Rev. Isaac, 36 Amity-st.
Peters, Rev. Thomas McC., 6m-stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth st.
Price, D. D., Rev. Joseph H., 62 2d Avenue.
Richmond, Rev. William, Bloomingdale.
Schroeder, D. D., Rev. John F., 3 St Clement's Place
Seabury, D. D., Rev. Samuel, 125 West 13th st.
Taylor, Rev. Fitch W., U. S. N., Union-Place Hotel.
Taylor, D. D., Rev. Thomas House, next to Grace Church.
Travis, Rev. Robert, Junior, 106 Hammond st.
Turner, D. D., Rev. Samuel H., Theo. Sem. Chel'a Sq., 20th st.
Tuttle, Rev. Isaac H., 114 Bank st.
Tyng, D. D., Rev. Stephen H., 56 East 16th st.
Verren, Rev. Antoine, 99 Franklin st.
Wainwright, D.D., Rev. Jonathan M., 10 Hubert st.
Walton, Rev. William, London Terrace, cor. 23d-st & 10th Av
Ward, Rev. Henry D., 870 Broadway.
Weston, Rev. Sullivan H., 101 Chamber st.
White, Rev. Ferdinand E., 170 West 22d st.
Whitehouse, D. D., Rev. Henry J., 120 11th st.
Wilson, D. D., LL. D., Rev. Bird, 206 West 20th st.

BROOKLYN

Clark, Rev. John W., 256 Pearl st.
Clarke, Rev. James P. F., 91 Power st.
Clements, Rev. Francis C., 1 Sands st.
Cutler, D. D., Rev. Benjamin C., 1 Sands st.
Diller, Rev. Jacob W., Washington Av., near Fulton Av.
Drowne, Rev. T. Stafford, 147 Hicks st.
Gardiner, Rev. Chas. H., 4 Bond st.
Johnson, Rev. Daniel V. M., 22 Joralemon street.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, D. D., Rev. Samuel R., 49 Myrtle Av.
Labagh, Rev. Isaac P., 3 Union Place.
Lewis, D. D., Rev. William H., next to Ch. of Holy Trinity.
Shackelford, Rev. John. W., Myrtle Av., near Clason.
Stearns, Rev. John, Bond cor. Pacific.
Stone, D. D., Rev. John S., next door to Christ Church.
Vinton, D. D., Rev. Francis, 153 Henry, cor. Joralemon st.
Webbe, Rev. William T., 321 Gold st.

WILLIAMSBURGH.

Fash, Rev. George W., Meserole st. near Union Avenue.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South 8th-st
Walker, Rev. Robert J., South 5th, between 11th & 12th-sts

NEW JERSEY.

Barry, D.D., Rev. Edmund D., Essex st., Jersey City.
Bowden, Rev. James J., Jersey City.
Macurdy, Rev. D. H., Van Vorst.
Moore, Rev. Jacob D. L., Hoboken.
Sayres, Rev. George, West Hoboken.

Poetry.

Sonnets on Texts of Scripture.

The Saviour's Warning.

"Then said one unto Him, Lord, are there few that be saved? And he said unto them, strive to enter in at the strait gate; for many, I say unto you, shall seek to enter in, and shall not be able."—St. Luke xiii., 23-24.

I seem to hear Thy voice still sounding—"Strive,
Strive thou to enter in at the strait gate,
If thou wouldst wish to save thy Soul alive;
For many seek to enter when too late,
And lose the glories of the heavenly State."
Lord, I would strive! help Thou my weak endeavor;
Imprint thy holy fear upon my heart;
Be Thou my Strength, and my Protection ever,
From every tempting snare and fiendish dart.
Guard me from every foe; and let Thy hand
Lead me and guide me to Thy holy hill;
Girded in heavenly armor may I stand,
Proof against treacherous heart and stubborn will,
Even to life's latest hour resisting still.

The Apostle's Warning.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world—the lust of the flesh, the lust of the eye, and the pride of life,—is not of the Father, but is of the world. And the world passeth away, and the lust thereof."—St. John, ii., 15-17.

O blest Apostle! of our Lord beloved;
O meek Disciple! breathing forth His love;
How deeply was thy gentle spirit moved,
To see men's hearts descend from things above,
And fix on earthly vanities and rove
Hither and thither, seeking earthly good:
The flesh still lusting for forbidden things,
The eye still wandering with unchaste desire,
The pride of life, in all its hidden springs,
Kindling the soul with an unholy fire;
When all are of this false and fleeting world—
Not from the source of Purity and Light;
Not to endure, but soon to take their flight,
And with all earthly hope and trust expire.

J. A.

Selected Matter.

Report

Of the Standing Commitete of the Diocese of the New York, 1849–50.

The Standing Committee of the Diocese of New York beg leave to Report to the Convention, that the Committee was organized on the first day of October, by the choice of the Rev. William Berrian, D. D, as President; Benjamin I. Haight, D. D., as Secretary; and Floyd Smith, Esq., as Assistant-Secretary.

The following is a summary of their proceedings during the Conventional year:

I.—EPISCOPAL SERVICES IN THE DIOCESE.

Upon the invitation of the Committee, the Rt. Rev. Carlton Chase, D. D., Bishop of New Hampshire, performed Episcopal Duties in the Diocese, from the first of October until Easter, and the Rt. Rev. Wm. R. Whittingham, D. D., Bishop of Maryland, from Easter until the meeting of the Diocesan Convention. The Reports of the services rendered by these Rt. Rev. Fathers, are as follows:

REPORT OF THE BISHOP OF NEW-HAMPSHIRE.

To the Standing Committee of the Diocese of New York:

The undersigned, Bishop of the Diocese of New Hampshire, submits with due consideration the following account of official acts performed by him in that Diocese, in compliance with a request made to him through their Secretary.

November 2, 1849. In the presence of the Rev. B. I. Haight, D. D., the Rev. S. P. Parker, and the Rev. Wm. Walton, I pronounced sentence of displacement from the sacred ministry against Richard C. Shimeall, Presbyter.

Nov. 4. In St. John's Church, Monticello, Sullivan co., I preached twice, confirmed 15 persons, and assisted in the celebration of the Holy Communion.

Nov. 7. In St. Peter's Church, Peekskill, Westchester co., I preached and confirmed 12 persons, one of whom received the rite in a chamber of sickness.

Nov. 8. In the Church at Somers, I preached, confirmed one person, and baptized a child.

On the same day, I preached in the Church at North Salem, and confirmed two persons.

Nov. 9. I visited the Church at Paterson, Putnam co., and delivered a sermon.

Nov 10. In the Church at Bedford, Westchester county, I preached, confirmed 16 persons, and gave the water of Baptism to three persons.

On the same day, at North Castle, I preached, and confirmed three persons.

Nov. 11. In the Church at White Plains, I preached, and confirmed seven persons.

On the same day, in the Church at Riga, I preached and confirmed four persons.

Nov. 12. In the Church at Mamaroneck, I preached and confirmed four persons.

Nov. 13. With the assistance of the Rev. Dr. Haight, and the Rev. Lot Jones, I held an examination for Priest's Orders, of the Rev. Chas. Reynolds and the Rev. Timothy Jarvis Carter, who were approved and entered for ordination.

Nov. 15. I consecrated St. James's Church, Newtown, confirmed five persons, and delivered an address to the candidates.

On the same day, I preached in the Church at Flushing, and confirmed 31 persons.

Nov. 16. In the Church at Little Neck, I preached and confirmed nine persons.

On the same day, in the afternoon, I preached in the Church at Manhasset, and confirmed two persons.

Nov. 17. In the Church at Glen Cove, I preached and confirmed nine persons.

In the afternoon, of the same day, I preached in the Church at Oyster Bay.

Nov. 18. In the Church at Cold Spring Harbor, I preached and confirmed three persons.

In the afternoon of the same day, I preached in the Church at Huntington, and confirmed four persons.

Nov. 20. In the Church at Setauket, I confirmed three persons, and admitted the Rev. Timothy Jarvis Carter to the Priesthood; the Rev. Lawson Carter, the Rev. J. W. Diller, the Rev. S. L. Southard, the Rev. F. W. Shelton, the Rev. H. M. Davis, and the Rev. F. M. Noll, being present and assisting. The Rev. Messrs. Diller and Noll, kindly attended me for several days next following, and contributed much to my comfort and the lightening of my labors, for which I am much their grateful debtor.

In the evening of the same day, I preached in the Church at Patchogue, and confirmed one person.

Nov. 21. In the Church at Sag Harbor, I confirmed three persons, and delivered an address.

Nov. 22. In the Church at Islip, a building of the old time now in good repair, I delivered a sermon.

Nov. 23. At West Islip, I consecrated St. Mark's Church, preached, and confirmed one person; the Rev. Messrs. Coe, Diller, Davis, Noll, and D. V. M. Johnson, being present and assisting.

On the same day, at evening, in the Church at South Oyster Bay, I preached, baptized two adults, and confirmed nine persons.

Nov. 24. In the Church at Hempstead, I preached, and confirmed eight persons.

Nov. 25. In St. Ann's Church, Brooklyn, I preached, and confirmed 65 persons, with an address.

In the afternoon of the same day, I preached in St. Michael's Church, Brooklyn, and confirmed 37 persons.

Nov. 26. In the Church at Flatbush, I preached and confirmed ten persons.

Nov. 27. At Tompkinsville, Staten Island, I preached and confirmed 14 persons.

The same day, in the Church at Clifton, I preached, and confirmed 13 persons.

Nov. 28. In the Church at Richmond, Staten Island, I preached, and confirmed eight persons.

The same day, at evening, I preached in the Chapel at Factoryville, S. I., and confirmed 28 persons.

Nov. 30. In St. John Baptist's Church, City of New York, I preached and confirmed 15 persons.

Dec. 1. I consecrated to the service of Almighty God, All Angels' Church, New York, preached, and administered the Holy Communion. The Rev. Drs. Berrian and Haight, the Rev. Mr. Peters, and other clergymen, were present and assisted.

Dec. 2. In the Church of the Ascension, New York, I preached and confirmed 43 persons.

In the evening of the same day, at St. George's Church, Stuyvesant Square, New York, I preached, and confirmed 50 persons, and delivered an address to the confirmed.

Dec. 4. I consecrated to the service of Almighty God, St. George's Church, Stuyvesant Square. The sermon was delivered by the Rev. Dr. Tyng, Rector. A very large number of the clergy belonging to the city of New York, and the vicinity, many of whom bore parts in the solemnities, were in attendance.

Dec. 5. In St. Mark's Church, New York, I preached, and confirmed 26 persons.

Dec. 6. At North Brooklyn, I held an unusual chain of services; I consecrated Christ Church, myself preaching: I then ordained to the Priesthood, the Rev. Charles Reynolds, an "exhortation declaring the duty," &c., being delivered by the Rev. Dr. Tyng. The Eucharist was administered by myself, with the assistance of reverend brethren.

In the evening of the same day, after Prayers, and a sermon obligingly delivered by the Rev. Mr. Diller, I confirmed 22 persons and delivered an address to them.

Dec. 7. In the Church at Newburgh, I preached, and confirmed 17 persons, to whom I delivered an address.

Dec. 9. In the Church at Yonkers, I preached, and confirmed 26 persons.

On the same day, in the Chapel at Tuckahoe, I preached, and confirmed four persons.

Feb. 22, 1850. Assisted by the Rev. Dr. Seabury, the Rev. C. H. Halsey, and the Rev. S. M. Haskins, I examined the Rev. Washington Rodman, and the Rev. James F. Le Baron, as candidates for the Priesthood.

Feb. 23. Assisted by the Rev. Messrs. Walton, Haskins and Leonard, I examined the Rev. Thomas Applegate, as a candidate for the same order, and Mr. John Jay Elmendorf as a candidate for the Deaconate.

Feb. 24. In Christ Church, city of New York, I ordained to the Priesthood the Rev. Thomas Applegate, the Rev. Washington Rodman, and the Rev. James F. Le Baron; and to the Deaconate, Mr. John Jay Elmendorf; being assisted by the Rev. Dr. Seabury, who delivered the sermon, and the Rev. Messrs Halsey, Leonard and Walton.

On the same day, in Calvary Church, Brooklyn, I preached, and confirmed 19 persons. Also

In the evening of the same day, in the Church of the Holy Trinity, Brooklyn, I confirmed 98 persons, and delivered them an address, after a sermon by the Rev. Dr. Haight.

Fev. 27. In the Vestry'room of St Paul's Chapel, in the city of New York, in the presence of the Rev. William Berrian, D. D., the Rev. Edward Y. Higbee, D. D., the Rev. Martin P. Parks, the Rev William Walton, and the Rev John H. Hobart, I pronounced against John Murray Forbes, D. D., and Thomas S. Preston, severally, sentence of displacement from the sacred ministry; they, as appeared of record duly made by the Standing Committee of the Diocese, having declared their renunciation of the said ministry.

Also, at the same time and place, and in the presence of the same reverend Presbyters, I pronounced against Thomas S. Brittan sentence of degradation from the sacred ministry, he being convicted, as appeared by due record, of living in habitual disuse of public worship in the Church, and of the Holy Sacraments.

In the evening of the same day, in the Church of the Crucifixion, New York, I preached, and confirmed nine persons.

March 1. In Grace Church, Brooklyn Heights, I preached, and confirmed 32 persons, of whom one was confirmed in a sick room.

March 3. In the Church of the Advent, New York, I preached, and confirmed 22 persons, to whom also I delivered an address.

In the afternoon of the same day, in St. Michael's Church, New York, I preached, and confirmed 16 persons, with an address to the confirmed.

In the evening of the same day, I preached in St. Jude's Church. By agreement of the rectors, 10 persons from this Church were afterwards confirmed at St. Thomas's.

March 6. In Christ Church, New York, I preached and confirmed 31 persons

March 8. In the Church of the Epiphany, New York, I preached, and confirmed 37 persons, of whom one was in a chamber of sickness.

March 10. In Christ Church, Brooklyn, I preached, and confirmed 23 persons.

In the evening of the same day, the congregations of St. Peter's Church and St. Thomas's, Brooklyn, held a joint service in St. Thomas's Church, where I preached, and confirmed 22 persons, of whom nine belonged to St. Peter's, and 13 to St. Thomas's.

March 12. At the Floating Church of our Saviour for seamen, I preached, and confirmed 27 persons, whom I briefly addressed.

March 13. According to an arrangement made by the rectors of St. Mark's and St. Paul's Churches, Williamsburgh, divine service was held for both, in St. Mark's, where I preached, and confirmed 20 persons, of whom four belonged to St Paul's.

March 14. In Emmanuel Church, New York, I preached, and confirmed 17 persons.

March 15. In St. Luke's Church, Brooklyn, I preached, and confirmed 15 persons, of whom four were from St. Paul's.

In the evening of the same day, In St. Mary's Church, Brooklyn, I preached, and confirmed 23 persons.

March 17. In Grace Church, New York, I preached, and confirmed 27 persons.

In the afternoon, in St. Bartholomew's Church, New York, I preachad, and confirmed 63 persons, to whom I delivered an address.

In the evening of the same day, in St. Matthew's Church, New York, I preached, and confirmed 11 persons.

March 19. In the Church, at Manhasset, on a second visit, I preached, and confirmed four persons.

In the afternoon of the same day, in the Church at Astoria, I preached, and confirmed six persons

March 21. In the Church of the Transfiguration, New York, I preached, and confirmed 11 persons.

March 22. In St. Peter's Church, New York, I preached, and confirmed 34 persons, and delivered to them an address.

March 22. In the evening of the same day, in St. Simon's, a German Free Church, I confirmed 12 persons, and addressed them.

March 23. In the Church of the Holy Communion, New York, I confirmed 64 persons, and delivered an address to them.

March 24. In St. John's Chapel, New York, I preached, and confirmed 64 persons.

In the afternoon, at the Church of the Holy Evangelists, New York, I confirmed 46 persons, and delivered to them an address.

In the evening of the same day, at St. Thomas's Church, New York, I confirmed 57 persons,—of whom 10 were from St. Jude's—and delivered an address.

March 25. In All Saint's Church, New York, I confirmed 50 persons, besides two sick persons, in private, and delivered an address.

In the evening, at the Church of the Redemption, I confirmed 17 persons, and delivered an address.

March 26. In St. George's Church, New York, at a second visit, made at the particular request of the rector, I confirmed 37 persons, and delivered an address to them. This is the second confirmation in a little more than three months, making in all 87 persons confirmed.

Having thus met every appointment set down by the Standing Committee, I here closed my labors.

SUMMARY.—During the period of 11 weeks, I officiated on 76 occasions, in 73 Churches and Chapels. I ordained five Priests and one Deacon; consecrated five Churches and Chapels; confirmed 1433 persons; delivered about 70 sermons and addresses, and travelled 2,000 miles.

As I take leave of the Committee, my heart warms with grateful emotions in remembrance of the mercy and goodness which carried me in safety through a series of labors, to me so great and unusual. So far as I know, not the slightest failure, disaster, loss or disappointment of any kind, was permitted by a gracious Providence to occur.

Besides my obligations to the Committee generally, for an efficient support and cheering encouragement constantly extended to me, I am specially indebted to their Reverend President and Reverend Secretary, who kindly accompanied me, and aided in solemn service on many important occasions.

To the Rev. Dr. Haight and his admirable and hospitable family, I know not how to make such acknowledgments as I feel to be due. Their ever vigilant and unfailing kindness was to me of unspeakable importance, recovering, as I was just then, from an illness of most acute severity. The Lord reward them!

And for the Christian regard with which I was everywhere received, and the alacrity with which my purposes were forwarded, I cannot be sufficiently grateful. Kind attentions and hospitable assiduities could be carried no farther.

I will only add, that the sound and fervent, the truly grace-given and Church-nourished piety, to which I was everywhere a witness, delighted and refreshed me, and made me constantly feel, that "we are all one in Christ Jesus."

I have the honor to be, brethren, your obedient servant in the body of Christ.

CARLTON CHASE,
Bishop of the Diocese of New Hampshire.
Claremont, August 28, 1850.

[To be continued.]

(From the English Churchman.)

A Catechism of Baptism,

FOUNDED CHIEFLY ON THE THIRTY-NINE ARTICLES, AND HOLY SCRIPTURE.

[*The figures refer to the Article from which quotations are made.*]

Question. In what state were you born?

Answer. In a state of "Original or Birth-sin." (9)

Q. What is Original Sin?

A. "It is the fault and corruption of the Nature of every man, that naturally is engendered of the offspring of Adam; whereby man is very far gone from original righteousness, and is of his own nature inclined to evil." (9)

Q. You say that we are all born in sin?

A. Yes; every one "that naturally is engendered of the offspring of Adam."

Q. What do you mean by "naturally engendered?"

A. Naturally begotten of man—that is, according to the usual course of nature.

Q. Can you tell me of any one born into the world who was not thus naturally begotten?

A. Yes: our Blessed Lord and Saviour, "begotten from everlasting of the Father," (2) when He came down from Heaven was made flesh by the power of the Holy Ghost.

Q. Is there any other instance of this?

A. No.

Q. Then, "Christ alone was without sin?" (15)

A. Yes; "Christ in the truth of our nature was made like unto us in all things, sin only except." (15)

Q. Is "Original or Birth-sin" hateful in the sight of God?

A. Yes; "in every person born into this world it deserveth God's wrath and damnation (9)

Q. Then all are alike at their birth, and equally guilty before God?

A. Yes; none is better or worse than another.

Q. Is there any way of escape from this guilt, and from God's wrath?

A. Yes; our Lord and Saviour Jesus Christ, "very God and very Man, was crucified, dead, and buried, to reconcile His Father to us, and to be a sacrifice, not only for original guilt, but also for actual sins of men." (2)

Q. How are men made partakers in this Sacrifice of our Lord?

A. By their being, like Him, born of the Holy Ghost.

Q. How can this be?

A. By being Regenerated, or "born again." "How do you know that a "new birth is necessary, or possible?

A. Our blessed Lord said, "Verily, verily, I say unto thee, except a man be born again, he cannot see the Kingdom of God." (St. John, iii. 3.)

Q. Has our Lord given any further instruction or explanation as to this "new birth?"

A. Yes; He has said, "Except a man be born of Water, and of the Spirit, he cannot enter the Kingdom of God." (St. John, iii. 5.)

Q. Did he provide any peculiar means by which persons might be "born again" of Water, and of the Spirit?

A. Yes; He instituted the Sacrament of Holy Baptism for this express purpose; and commanded His Disciples to "go and teach all nations, Baptizing them in the Name of the FATHER, and of the SON, and of the HOLY GHOST."

Q. Then Baptism is the means by which we are "born again" of God the Holy Ghost, through the Sacrifice of God the Son, to reconcile us to God the Father?

A. Yes; "Baptism is a sign of Regeneration or new Birth, whereby, as by an instrument, they that receive Baptism rightly are grafted into the Church; the promises of forgiveness of sin, and of our adoption to be the sons of God by the Holy Ghost, are *visibly* signed and sealed." (27)

Q. You say that Baptism is the appointed "instrument" for conveying these blessings to those who receive it "rightly;" what do you mean by "rightly?"

A. When it is duly administered, with Water, in the name of the Father, the Son, and the Holy Ghost, and the person baptized is in a fit state to receive Baptism.

Q. Can you ever be sure that a person is in a fit state to receive Baptism; and that therefore they receive it "rightly?"

A. Yes; when they receive it in infancy; for "the Baptism of young children is in anywise to be retained in the Church, as most agreeable with the Institution of Christ." (27) "For of such is the Kingdom of Heaven" (St. Matthew 19, 14)

Q. Then all young children who are Baptized receive Baptism rightly," and so are born again of Water and the Holy Ghost?

A. Yes: for St. Peter declares that "God is no respecter of persons" (Acts 10); and St. Paul also says, "There is no respect of persons with God" (Romans 2). That is to say, God regards not the *persons*, but the *characters* of men; and therefore as all Infants are alike in His sight, it would be contrary to Scripture to suppose that some Infants are Regenerated in Baptism, and that some are not.

Q. What, even though they are Baptized by unworthy ministers?

A. Yes; forasmuch as the Ministers do not the same in their name, but in Christ's: the Sacraments be effectual because of Christ's institution and promise, although they be ministered by evil men." (26)

Q. Then, if "the unworthiness of the Ministers hinders not the effect of the Sacrament" (26) of Baptism, the unworthiness of the Godfathers and Godmothers cannot do so?

A. No: for they do not make the promises and vows in their own name, but in the child's name, who, when he comes to be old enough, is bound to perform them. The promises and vows are good and proper, and the same in all cases, whatever may be the character of the Godfathers and Godmothers.

Q. Why then should parents be exhorted to choose holy and faithful persons as Godfathers and Godmothers for their children?

A. Because—1st, it only increases the guilt of wicked persons if they take part in holy things without Repentance and Faith: 2d, such persons will be very unlikely to "see that the child be taught, so soon as he shall be able to learn, what a solemn vow, promise, and profession he hath made by them:' 3rd, good persons will be always careful to pray for the child, and to set him a good example.

Q. Can the unworthiness of the Parents hinder the effect of the Sacrament?

A. No; strictly speaking, they do not take any part in the Sacrament, except as members of the congregation then present; but, they, as well as the Godfathers and Godmothers, have great power, for good or for evil, over the *future* life and training of the child.

Q. Then, *no one* can hinder the effect of the Sacrament upon the child?

A. No one can hinder the immediate effect—namely, the Regeneration or "new birth" of the child, by Water and the Holy Ghost; but, as carelessness and unwholesome food may shorten, or even destroy the natural life of the body, so neglect and sin may shorten or destroy the spiritual life of the soul.

Q. Is it important to know and believe that the unworthiness of Parents, Sponsors, or Ministers, "hinders not the effect "of the Sacrament of Baptism upon Infants?

A. Yes; for it prevents all doubt, uncertainty, or despair, as to our having been Regenerated, if we have been baptized in Infancy.

Q. What would be the evil of doubt, uncertainty, or despair, in this matter?

A. Persons who doubted their having been "born again" of the HOLY GHOST at their Baptism, would, if they were in earnest, perplex and weary themselves in the vain attempt to obtain the "new birth" in some other way than that which our Lord has provided; while those who were not in earnest would excuse their careless and wicked lives, on the plea that God had not given them His Holy Spirit to guide and sanctify them.

Q. But may not this certainty, with regard to our Regeneration, make us feel so confident and secure that we may become careless and presumptuous, and proud of our spiritual blessings?

A. As we are always exposed to temptation and sin in this world, we can never feel so secure as to be careless and confident; and, as Regeneration is the free gift of God for the Merits and Atonement of our Lord and Saviour, we cannot take any credit to ourselves for it. "Not by works of righteousness which we have done, but according to His Mercy He saved us, by the washing of Regeneration, and renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour" (Titus 3).

Q. Are all who are Baptized in Infancy secure of Salvation?

A. As they are all Regenerated by Water and the HOLY GHOST, they are placed in a state of Salvation; and "it is certain by God's Word that Children which are baptized, dying before they commit actual sin, are undoubtedly saved." (Office for Private Baptism.)

Q. You say, if they die before they commit actual sin. Then those who are Baptized, and "born again" of the HOLY GHOST, are still liable to commit actual sin if they live to be old enough?

A. Yes; "the infection of Man's Nature doth remain—yea in them that are regenerated." (9) "All we, although Baptized, and born again in Christ, yet offend in many things; and, if we say we have no sin, we deceive ourselves, and the truth is not in us." (15) "After we have received the Holy Ghost, we may depart from grace given, and fall into sin, and, by the grace of God, we may arise again, and amend our lives." (16)

Q. Then even the holiest persons, though "born again" of the Holy Ghost, are still liable to sin, and may die in their sins, and so be finally lost?

A. Yes; even St. Paul, who speaks of himself as "an Apostle of Jesus Christ by the will of God," and by whom he had "received grace," declares that he kept his body under, and brought it into subjection, "lest that by any means, when he had preached to others, he should himself be a cast-away." And in his first Epistle to the Corinthians he asks them, "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" "Know ye not that your bodies are members of Christ?" "Know ye not that your body is the temple of the Holy Ghost which is in you, which ye have of God?" And yet he accuses them of Sin.—"Ye are yet carnal: there is among you envying, and strife, and divisions:" "ye do wrong, and defraud your brethren:" "ye come together not for the better, but for the worse:" "one is hungry and another is drunken:" "I praise you not."

Q. Then, when we see a Baptized person leading a careless or wicked life, it is no proof that he or she has not been Regenerated?

A. No; it is only a proof that they have choked the good seed, and grieved, if not quenched, the Holy Spirit.

Q. From all that you have said, then, it appears that Baptism is our Lord's special Ordinance for our Regeneration or "new birth" by the Holy Ghost?

A. Yes.

Q. Is it the only means by which the "new birth" is conveyed?

A. It is the only means of which we can be certain, and upon which we can act, because it is the only Institution or Ordinance of Christ which He has *revealed* and *commanded* to be employed for that special purpose.

Q. Can we be "born again" of Water and the Holy Ghost a *second* time?

A. No; there is but "one Baptism," and one "new birth," which we receive in that Sacrament. We are born but once *naturally*, of our parents; and but once *spiritually*, of the Holy Ghost.

Q. What are the chief duties of Regenerated persons?

A. Faith, Repentance, and Obedience.

Q. What Faith must they hold?

A. They must believe all that Holy Scripture reveals concerning GOD the FATHER, GOD the SON, and GOD the HOLY GHOST, in whose Name they were Baptized.

Q. Where do you find the Articles of this Faith briefly set forth?

A. In the three Creeds—Nicene Creed, Athanasius' Creed, and that which is commonly called the Apostles' Creed—which ought thoroughly to be received and believed; for they may be proved by most certain warrants of Holy Scripture." (8)

Q. What must the Repentance of the Regenerate be?

A. Godly sorrow for their Original or Birth-sin, and especially for all the actual sins which they have committed since they were Regenerated.

Q. What special cause have they for this Godly sorrow?

A. 1st, Because GOD the SON, who was without Sin, "suffered, was crucified, dead, and buried, to reconcile HIS FATHER to us, and to be a Sacrifice, not only for original guilt, but also for actual sins of men." (2) 2nd, Because they have grieved GOD the HOLY SPIRIT. 3rd, Because Sin, in Regenerated persons, is far more exceedingly sinful than it is in those who have not been Baptized.

Q. How is the sincerity of their Repentance most surely proved?

A. When they forsake sin, and "by the grace of God arise again, and amend their lives." (16)

Q. What are the Regenerated especially bound to renounce and forsake?

A. The Devil and all his Works, and all the sinful lusts of the flesh.

Q. Have you any means of knowing what these works of the Devil, and lusts of the flesh are?

A. Yes; St. Paul tells us that "the Works of the Flesh are *manifest*, which are these:—Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such like." (Galatians v.)

Q. In what does the Obedience of the Regenerate show itself?

A. By their keeping God's Holy Will and Commandments, and bringing forth the fruits of the SPIRIT by which they have been regenerated.

R. What are the Fruits of the HOLY SPIRIT?

A. "Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance." (Gal. v.)

Q. What special means has God appointed, and commanded us to use, for supporting and renewing the Spiritual Life which the HOLY GHOST, "the Lord and Giver of Life," conferred upon us at our Baptism?

A. The Holy Sacrament of the Body and Blood of our Lord JESUS CHRIST. We have also God's Holy Word, "for instruction in Righteousness" (2 Tim. 4); and His Church, "the Witness and Keeper of Holy Writ" (20), and "the pillar and ground of the Truth." (1 Tim. 2.)

Communications.

For the Churchman.

The Place whereon we Stand.

One cannot but mourn over the memories of those whom he has known in former, better days, when we have worked together in the field, scattering or binding up the sheaves in that plenteous harvest, where there is place for far more than the few laborers; when we have taken sweet counsel together and walked to the House of God in company; if we believe, as I do, that in many cases, or in most, others have been as much in fault as they: others who have staid behind. I would by no means speak of those who have gone to Romanism or Irvingism, or to Presbyterianism as the best or holiest, or as especially good or holy: yet how many worse men—less holy, less spiritual—are with us to-day, while some of our old fellows are estranged, among new associates of one or another name, and equally sundered from us, whatever be their name. Nor do I think that the loss to the Holy Church has been or is likely to be very great in point of numbers. Oh no! but they were her children, and our brethren, whatever delusion of the enemy they may now be under. If she be bereaved of them, she is bereaved: and if we see those of our own flesh and blood outcasts from their Father's house, we cannot but question ourselves closely, and, it may be, have many misgivings, lest we have been at fault in our intercourse with them, and are to blame for their being this day aliens to their own mother's children. The Church, blessed be God, will not in the end be any loser by them, except that she loses *them*; nor would she be if a great many more should go, who are among the most comfortable and respectable:

From the days of St Paul and St. Peter to this day,—with Simons and Demases, Hymeneuses and Philetuses, Ariuses and Aeriuses, and a multitude whom no man can number: and even, now and then, such a man as Origen,—the blessed Church of God has stood upon the Rock, which is Christ, and she will suffer little by such men as here, or far more in England, have set themselves against her. Baptist Noel and Newman are, weighing one quality with another, of just about equal importance. In the sect which the first has joined, there may be no man of so much mark, and in that of the second there may be only one or two better or greater; but in the Church of England—whatever be her wants beside—there is learning before which the erudition of Romanists or Anabaptists, if all concentrated, would show a pale and sickly blaze, like street lamps, kindled untimely, and holiness and earnestness and heartiness like that of apostolic times. The Church will stand; and she will stand in spite of what are far more dangerous things, even grossness and dulness and sensuality and worldliness and covetousness among her own members, and in spite of their imperfect and undefined and yet prejudiced and bigoted "faith." To speak of the former is not my purpose (although I will dare to say, with your permission, that I wish opera-going and horse-racing and the like, could be brought under the condemnation, not of a diocese, but of the whole Church, as in the days of old, and can give reasons and precedents enough, if called upon); but I do purpose to say something about the latter; in which, assuredly, different parties, however they may go to the death for the very faults of their respective partisans—however they may condemn, censure, or silence enquiry into causes where evil effects are most evident, because the particular man in question is high or low in their ranks—are alike wanting, more or less; and I do purpose to speak most and most strongly to those whom I count the most powerful and important body in the Church—the so-called High Churchmen. There is such a want of definiteness about that article of the Creed: "the Holy Catholic Church, the Communion of Saints," of which every one among us ought to have a clear and determined faith, comprehensible, because comprehended within certain limits. Let a man have what dogmas he pleases about the colour of Judas's hair, or the quality of his coat, and hold it with what tenacity he may think necessary, yet he cannot challenge his neighbour's incredulity or indifference. On such a point as this, the holding and understanding one of the Twelve Articles of the Christian faith, I and my neighbors are all alike interested: we are right, or must be set right, unless we will risk our souls as the penalty of our error.

Now I do not think that either party distinguish sufficiently between the one true ground and all else—the one Catholic Faith and all else; in short, between simple, single truth and whatever is inconsistent with it. I wish to have it ascertained and understood, that if the Church be right, then this Protestant Episcopal Church is *the representative of the Catholic Church*, and if she were not, we should have no right to stand where we are, isolated from Protestants, Romanists and Greeks, anathematised by the two latter, suspected and disliked by the many former sects. If this PLACE WHEREON WE STAND *were not* HOLY GROUND then I would ask of my good "δὸς ἐμοὶ φῶς," let me see a way from it, and if my neighbors "lead me by the shortest path, I care not for thorns and brambles, to the place of which it *may* be said, "THIS IS NONE OTHER THAN THE HOUSE OF GOD, AND THIS IS THE GATE OF HEAVEN."

R. T. S. L.

(to be continued.)

To the Editor of the Churchman.

Dear Sir,—Having lately spent two charming days with the excellent Bishop of New Jersey, I had an opportunity of becoming acquainted with the principles and practical working of the two noble Institutions which grace that Diocese—St. Mary's Hall and Burlington College. I think that these institutions are not sufficiently known and valued in this part of the world. Of this, however, I feel assured that whether we regard deep intellectual character—or high moral training—or, as coincident with each, the inculcation of sound and holy Church principles—they cannot be too extensively known, nor too highly appreciated

By an English Churchman (such is the writer of this notice) who seldom sees in foreign lands Ecclesiastical Institutions similar in principle and purpose to those which he has been accustomed to consider as the peculiar inheritance of the Land and Church of his birth and Baptism, St. Mary's Hall and Burlington College will ever be regarded with the deepest interest. It is not from Churchmen only, that we may expect (except in its fulness) a due appreciation of these Institutions. All men of refined feelings and cultivated minds must eventually be led to regard them as a blessing to the land which gave them birth.

All honor and praise then to their noble projector for his persevering self-devotion, his invincible energy, his zeal and pious care for the Church of Christ. He seeks not however, I know,—he needs not the praises of men—his reward awaits him where 'every man shall be rewarded according to his works.' At the same time we ought not to with-hold the expression of our gratitude—were it only for our own sakes—were it only to crush the absurd and mischievous practice of keeping our eyes fixed only on our own merits—instead of humbling ourselves by surveying the merits of other men. But in times like these it especially behoves every lover of truth and consistency to speak out in their defence. For if there ever was an age, when every splinter in a brother's eye is magnified into a beam, when misfortune or disappointment, permitted, it may be, as a test of faith and patience, is construed into a dereliction of duty or of principle—that age is now. It is perfectly true that such, more or less, has been the temper of the world in all ages—but it has never been so licentious or so unsharingly invoked as in this. And that the progress and developement of the New Jersey Institutions have been retarded by an excess of this temper, we cannot but believe—while we deplore the circumstance the more—the more eminently needed we know that developement to be. But indeed have not almost all great Christian undertakings been subject to the same, or a similar ordeal? Look, for example, at the emblems of piety and faith with which the devotion of our saintly and heroic ancestors covered the old world:—At the Seminaries and Colleges, the Hospitals and Monasteries, the Oratories, Churches, Chantries, and Cathedrals—worthy monuments of the ages of Faith! And did they, all of a sudden, acquire that degree of perfection and usefulness which we see them to have attained? Or were the days of their founders days of perpetual sunshine and adulation? Was every effort of benevolence, piety, and zeal more duly appreciated by the penurious, the self-righteous and self-conceited, then than now? History teaches us far otherwise, and our own experience teaches us too that the greater need there is of godly institutions, the greater difficulty attends their establishment. What could have been a less popular, and, if we judge after the manner of men, a less cheering work than the rearing of any one of those august Cathedrals which adorn and sanctify our Mother Isle? The greatest of all the holy works of art. To use the language of Victor Hugo:—The colossal work of man—one and yet complex—like the Iliads of which it is the Sister—a kind of human creation powerful and fruitful, seeming to have attained the double character of divine creation, variety and eternity. And which of them was planned, projected, and consummated in a day—nay, rather which of them in their designs, purposes, erections, and endowments exhausted not years and ages of toil and faith—many of them centuries. Faithful laborers were willing to live and die upon their sacred walls, and sainted bishops and mitred Abbots, and crowned Princes content to *begin* the great work, to lay, if it were but the foundation, in their day:—Often too, without knowing when or where means would be found to finish, for what were their resources in comparison of ours? Yet as they began so they labored on in faith, always amid difficulties, interruptions, and misrepresentations, often amidst the ridicule and reproach of the world. 'This man began to build and was not able to finish.' But ages rolled away, and builder after builder passed from his labors to his rest and reward. The stately pile gradually assumed a more perfect form, and Christian hearts at last were glad to open, and Christian hands to minister to its completion. Nor is it the least among the many pleasing features of the religious revival of our age, that the mantle of the fathers has fallen upon faithful children, upon sons and daughters anxious not only to preserve these gracious and ennobling objects from ruin and profanation, and to restore to them those local resources and associations which pious wisdom had provided for souls like theirs, but to emulate so far as may be the very example of their father's faith. Hence we see springing up around us such institutions as Burlington is blest with. And may we not look forward to like results from the developement of principles which called these institutions into existence, and which it is their essential object to adorn and perpetuate? We may not see them in full success in our day, their foundations are yet scarcely more than laid. But if there be any truth in what Horace has taught us—*Dimidium facti qui bene cœpit habet*—if there be any moral in the history of the past, or any hope from the present, we are surely warranted in claiming from the future a deep and holy appreciation of sound and consistent principles, of solid and religious learning.

We may, I repeat, have to exercise a long and faithful patience—indeed, *we* may never see things *much* better than they are. Our lives at best are short, and our lot, it has been elegantly said, is cast in a Utilitarian century, when the idolatry of science is the only worship heartily rendered by the multitude, and the name of Mammon the only one that lingers for ever upon the mind. Yes, self lives triumphant amidst the vast machinery of sin, which is perpetually revolving around us. The all-important and tremendous future is forgotten in the all-absorbing present. The everlasting '*Now*' pervades the circle of our existence, and the question of what we are *to be* is crushed and trampled upon by the thought of what we *are*.

An age of Newspapers can never be an age either of learning, of thought, or of virtue; it may be, and it is a period of general knowledge, if that venerable title can be justly applied to a glimmering confusion of all the elements of instruction:—it may be a carnival for the Pantologist—a holiday for peripatetic associations of intellectual Theorists, but an age of research, of solemn musings, and of sublime aspirations, it will never be. Contemplation cannot build her hermitage beyond the roar of Babel, and hence talent may be seen bartering its birthright to the highest bidder, while half the printing presses in the land are fed with the plundered treasures of departed scholars. The result is sufficiently apparent. Every thing is superficial, every thing perishes.

To stay this torrent, and save the world from becoming a moral wilderness, it is not enough that we have one or two or ten such Institutions as Bishop Doane is establishing. They must spring up and keep pace with the march of Time, be co-extensive with the progress and co-ordinate to the principles of the Church.

But I must ask leave, even at the expense of trespassing longer on your valuable space, to say a few words in reference to the New Jersey Colleges as such.

The first point I would notice, is one which lends a peculiar charm to these quiet retreats, and that is the excellent taste and good judgment displayed in the choice of their site. Situated on the banks of the lovely Delaware, far from the rush of conflicting interests, and the din of crowded towns, with beautiful pleasure grounds in their rear, and the silvery stream (sweet emblem of the peace and purity which reigns within) flowing silently on in front, half obscured by the deep green willows which overhang its brink—they, but particularly St. Mary's Hall, appear in charming contrast with the great variety of scholastic institutions which our age has generated. It seems not enough now to say that nature's beauties are almost invariable cut off from the holy purposes to which they were once devoted, and for which they seem particularly appropriate, while every pleasant site, every hill and gentle shore is claimed for usages of luxury and secular profit—but it appears to be an ackowledged principle that there is no connexion between the Divine harmonies of Nature, and the intellectual training of the mind of the young. Not so, however, at Burlington. The selfish and vitiated task of modern expediency, finds no welcome there. The boisterous spirit of the times, is a spirit unknown to St. Mary's Hall—be it so for ever! But peaceful, pure and lovely is the beam which the inculcation of virtue and devotion sheds *within* its walls—*without*, an enchanting stillness reigns unbroken save by the chirrup of a cricket, or the dash of a herd, the passing of a boat or the peal of the chapel bell. In short, everything conduces to refine and sublimate the mind. While the unrestrained yet respectful intercourse which exists between pupils and teachers, the delightful charm of a sisterhood, keeping the unity of the Spirit in the bond of Peace, all pursuing the same objects, all animated by the same hopes, all touched by the same feelings and nerved by the same sympathies. The blending of prayer and praise with the hours of study and the delights of recreation, all tend to nourish a sense of the beautiful and just, and to impart to each forming character, a tone of holiness and Christian love.

I know it becomes not me, even were I able, to speak of the particular kind of studies pursued at St. Mary's Hall. It is enough to know that every book and almost every lesson is subject to the supervision of the Bishop. But of the daily discipline, it may be permitted to observe that both the morn and departure of every day are gladdened with the pleasing spectacle of a hundred cheerful youths—children as fair as the race of primal creatures, wending their way all silence and smiles, through the long passage connecting the Hall with its appropriate little chapel. And soon the open seats fill up, and soon a hundred voices swell the solemn chant:—'It is a good thing to give thanks unto the Lord, and to sing praises unto thy name O most Highest—to tell of Thy loving kindness early in the morning, and of Thy Truth in the night season,"—and the sweet melody of the Old Gregorians vibrates on chords as gentle, and, it may be, as sympathetic as any age have strong. The hearty confession, the solemn absolution, the comfortable words of holy scripture, the creed of the apostles, the deprecatory prayers and the humble thanksgiving, all follow in due order and course, and the dying cadence of the last 'Amen' falls sweetly on the ear as the grace, the love, the fellowship of the ever-blessed Trinity, are implored for each and all. And so the service ends; the youthful worshippers retire in the morning to store and cultivate their minds—at night to rest and repose.

Thus, Mr. Editor, begins and thus concludes the daily routine of St. Mary's Hall. Each mind being fitted for the duties of life, each soul for the realms of immortality. Happy children, and blest!—blest with parents careful for your souls, blest with teachers alive to your wants and their own responsibility, and blest, eternally blest, with the pure light of Catholic Truth, the shelter of the Church's fold. Keep on then and prosper! In a few short years you will have gone to mingle with the cold and heartless world. How cheering will be the reflection then to look back upon the days spent at St. Mary's Hall as so many stages in your pilgrimage heavenward, and to hope that each step has been reckoned by an Angel!

Adieu,

T. W. T.

Roxbury, Mass., Oct. 5, 1850.

For the Churchman.

Fasting, as an act of evangelical duty, is abstinence from lawful bodily and worldly gratifications. Man is composed of two very different, often antagonistic parts—a body and a soul—the former always antagonistic to the latter, except as this is under the influence of heavenly grace, duly received and improved. Fundamentally important, in order to such reception and improvement, is the above mentioned duty of abstinence; which is a means whereby the Holy Ghost gives purity and vigour to man's spiritual part. God has been pleased to adapt the dispensation of His grace to the nature which He has given to man. Under the control and influence of the Holy Ghost, moral and spiritual means and habits operate on man's moral and spiritual character and state, as physical means and habits on his physical. And as the Evil Spirit turns evil means and habits to the strengthening of his dominion over the human heart, and his tightening around it of his infernal chains, so is the Holy Ghost pleased, through man's willing and right use of good means, and cherishing of good habits, to strengthen over the heart the influences of His protecting, guiding, and sanctifying powers. This is the principle on which is built the true evangelical view of the blessings attendant on the use of religious means, and the cultivation of good religious and moral habits. The blessings result not from any virtue in the means themselves, or in man's native moral powers; but from the Spirit of God working in and through the spirit of man, and working with an effect proportioned to man's faith and devotion.

The unruly passions of the human breast which agitate it with convulsive fires, drive peace from the heart, and disturb the calm of social life by the tempests of discord and confusion, are known to be nourished and strengthened by pampering the body. Very subtle and insidious is the progress of animal desires and propensities, from their first inroads upon the rightful influence of man's spiritual, moral, and intellectual part, through each almost imperceptible step, to the entire enslaving of the soul to the low, corrupting, and destructive propensities of the body. Hence the reasonableness, the propriety, the necessity, of putting restrictions on even innocent gratifications, and that, at times, to willing sacrifice of bodily comfort, in order to preserve the mastery over the lower propensities, and subject them to that control which marks the superiority of man to the brute.

Lamentably prevalent among us, is the abuse of those good things which Providence supplies for our bodily comfort and enjoyment. To say nothing of the proofs of this in the debased and guilty careers of the intemperate and the debauched, how often do we become so unduly attached to the things of time and sense, as to murmur and be discontented because they are not always of the kind, or bestowed in the degree, which we desire! How often do we forget the hand whence proceeds all our good! In what various ways are temporal blessings perverted to the dishonor of God, and the injury of our moral, spiritual, and intellectual nature! If the mind is restrained from the total perversion thus threatened, it cannot be insensible to the fitness of that voluntary abstinence and self-denial which is a meet expression of sorrow for past ungrateful, sinful, and dangerous abuses, and a self-discipline in every respect salutary and important.

As this duty is recommended by its good and useful character, so is it enforced by Holy Scripture. It was an important part of the divinely appointed acts and exercises of the Jewish economy; solemn days and seasons were specially devoted to it; and pious men not only scrupulously observed those days and seasons, but often, at other times, inflicted this discipline upon themselves as a punishment for their sins, an expression of repentance, and a means of growth in holiness and virtue. In the Psalms of David we find frequent allusions to his thus humbling his soul. And how acceptable the duty was to the God of Israel, appears from His having been often pleased to make it the successful means of averting threatened judgments, and obtaining His blessing.

Our Saviour commenced his preaching when fasting was generally acknowledged and practised as a divinely required duty, by the members of the Church of God. If, then, He had but been silent on the subject, it would have been fair to presume that He intended its continuance in that Church. His own example, however, spake in its favour. And so did His precepts.

In his sermon on the mount, evidently assuming the duty and obligation of fasting,—"*Moreover, when ye fast*:" "*But thou, when thou fastest*"—He prescribes the principles on which it should be performed, and assures His disciples, that if faithfully performed, it will be rewarded by their Heavenly Father. We accordingly read of His early followers, that "they ministered to the Lord and fasted," and that "they prayed with fasting;" and St. Paul unites "fasting and prayer" as correlative Christian duties.

The duty, however, is more directly and specially enjoined under synonymous expressions: as in the following passages:—"If any man will come after Me, let him *deny himself*, and *take up his cross*, and follow me:" "They that are Christ's have *crucified the flesh, with the affections and lusts*:" "If ye, through the Spirit, do *mortify the deeds of the body*, ye shall live:" "*I keep my body under* and *bring it into subjection*."

Fasting, then, is a willing abstinence from lawful gratifications of sense and appetite—a denial of onesself—a keeping under the body and bringing it into subjection. The duty was grossly abused by the Pharisees in our Saviour's time; who made it subservient to the purposes of deceit, ostentation, and self-righteousness. He therefore cautions his hearers, "When ye fast, be not as the hypocrites, of a sad countenance: for they disfigure their faces, that they may appear unto men to fast. But thou, when thou fastest, anoint thy head, and wash thy face, that thou appear not unto men to fast, but unto thy Father, which is in secret; and thy Father, which seeth in secret, shall reward thee openly."

Here we may learn the true principles and spirit of Christian fasting. Appearance before men should be no part of the motive to its discharge. It should not be accompanied with clouding the brow with sadness, or distorting the face with an imagined index of piety. It should never expel the *benign* and *cheerful* spirit of the gospel. Still the duty is binding. We should fast. We should deny ourselves. We should willingly, and for our soul's sake, retrench in our indulgences. Never exceeding the bounds of strict temperance and moderation, even this degree of them should sometimes, and not unfrequently, be willingly sacrificed. This should be done as an expression of sorrow for our sins; as a punishment for them, felt to be deserved; and as a means of greater purity and spirituality of heart and character, of the more ready and disencumbered performance of religious duty, and of weakening our attachment to the things of earth.

There being no rules laid down in the gospel touching the measure of this duty, we are to infer that from its own nature and importance, from the pervading principles and spirit of the notices of it contained in the New Testament; from the light thrown on it by the standards of the Church and the examples of holy men; and from the calls and opportunities for it furnished by our respective states and circumstances of life. When convenient, inviting, and innocent gratification of any of our senses, be the subject what it may, is denied ourselves from correct motives, and in the proper spirit, we discharge the duty of Christian fasting. When we withhold the palate, the eye, or the ear, from indulgences in themselves innocent, with true spiritual views, we fast in sincerity and truth. When we turn away from the enticements of pleasure, though of a kind which neither virtue nor piety would necessarily discourage, because we wish to attend to religious duty, or would weaken our attachment to the world, or would express an humble and penitent sense of our sinfulness and unworthiness, or would punish ourselves for past dereliction, or for any other truly Christian purpose, we observe an evangelical fast. And so we may hope to do, acceptably to our gracious and merciful Heavenly Parent, and profitably to our own souls, when, with similar principles and feelings, and in meekness and humility and uncomplaining and cheerful submission, we receive, and strive to improve, the chastenings of His hand in privations and sufferings.

We should never forget that at the foundation of the spirit and principles necessary to give our fasting a truly Christian character, lie the important facts, disclosing the unsoundness and unholiness of monstrous systems of error which have been built on the abuse and perversion of this duty, that it possesses no merit; that it cannot claim reward as its due; that it has no propitiatory virtue; but that it is merely a part of that Christian obedience which God requires, which, however, because of human sinfulness and infirmity, must necessarily be imperfect, and in itself unworthy of divine favor; but which is made pleasing and acceptable to God only for the sake of our Great Advocate with Him, and is allowed as a means of grace only through His merits. And especially should we discard the anti-christian idea of any extent to which this or any other duty can be carried, being available for more of divine grace and favor than is needed by the frail and unworthy being—for frail and unworthy will men always be in this world—by whom it is discharged.

The Church, the divinely appointed guardian and guide of the souls of men, has done well in appointing stated days and seasons for the more regular and solemn observance of Christian abstinence and fasting. It is a very evident trait of our nature, often and justly adduced to show the reasonableness and usefulness of the institution of the Sabbath, that duties, of whatever acknowledged obligation, will be in danger of being neglected, unless they are regarded as more peculiarly obligatory at certain times. This is especially true of those duties which, peculiarly opposed to the inclinations of the natural man, are too likely to be set aside on the slightest counter temptation, and thus perpetually postponed, and at last utterly disregarded.

The Church's authority to prescribe to her members, in subservience to the precepts, and in accordance with the principles of Scripture, duties not there expressly required, appears from her nature as a regularly organized society, constituted and commissioned as an intermediate agent between God in Christ, and man as Christ's redeemed; from the fact that a large portion of the precepts of Scripture are of so general a nature that they can be brought to a wholesome, practical, personal bearing chiefly by being regarded as establishing great principles, to be adopted in such more minute and authoritative enactments as will render them conducive to the securing of their intended benefits on the hearts and lives of the individual members of the Church; from the example of the governors and pastors of the Church in apostolic times, who were vested by the apostles with very full powers of legislation and jurisdiction; and from the general rules left by St. Paul for the Church's particular application, *Let all things be done decently and in order; Let all things be done to edifying.*

B. T. O.

(to be continued.)

P. S. In the printing of the last communication under the above signature, several errors occurred, of which the following are the most material:—

Column 1, Paragraph 2, near the close: "testing conduct by that unerring rule of right, His own perfections, must meet his sore displeasure," should read—"*every deviation* must meet."

Paragraph 3, end: "the dreadful stroke of divine vengeance, for those sins, he so richly merited," should read—"*which*, for those sins."

Paragraph 5, line 5, &c.: "having every appearance that if, with hearty repentance and true faith," should read—"having every *assurance*."

Column 2, Paragraph 1, near close: "certainly supposes the existence of that Spirit," should read—"the *resistance* of that Spirit."

Paragraph 5, near middle: "conviction, assurance, or want of spiritual experience," should read—"conviction, assurance, *or spiritual experience*."

Paragraph 7: the last sentence should read—"But let this ability be improved to a serious commencement of a religious life, and faithful application given to the appointed means of the increase of grace; and the Christian will *grow in grace*, and be enabled to go on in that walking worthily of his vocation—that walk of faith in the Son of God—that walking in all the commandments and ordinances of the Lord—that working out of his salvation, which are appointed for making sure his calling and election in Christ—as the conditions of salvation by and through the merits of Christ."

NOTE.—The corrected proofs were not received at this office from the author on account of his absence from the city.—ED. CH'N.

Mr. Editor,—By a strange error of the Press, the residence of the Rev. H. L. E. Pratt is wrongly given in a portion of the copies of the Church Almanac for 1851. It should be "*Perth Amboy, N.J.*" Great exertions are made to avoid mistakes in the Clergy List, but it is scarcely possible to avoid them altogether in a document of the kind. Your insertion of this notice will oblige

THE EDITOR OF THE CH. ALMANAC.

A New-Bible Society.

Rev. Mr Editor,—I send you an extract from a respectable daily paper giving an account of the first Anniversary Meeting of the New-Bible (Baptist) Society. It is very interesting on many accounts;—not the least is the cumulative evidence it affords of the theory of the *infinite divisibility of dissent* put forth by the Presbyterian Clergyman looking for the Church.

I have appended a few foot notes. Here is the article from the New York *Daily Express*.

THE AMERICAN (BAPTIST) "BIBLE UNION."—The American Bible Union, (composed of the seceders from the *old** American and Foreign Bible Society,) held their first anniversary meeting, on Monday evening, at the Baptist Tabernacle, in Mulberry street. The expenditures of the Society during the past year, amount to $780. Addresses were made by Rev. Dr. Cone of this city, Rev. James Belcher of Maine, Professor Eaton, of Madison University, and Elder Alex. Campbell, of Bethany College, enforcing the object the Society has in view—in the words of their own Resolution—namely,

That the word of God be translated into every language among men, in just such terms as shall most unmistakably convey the mind of the Spirit as expressed in the original †Hebrew and Greek.

The election of officers of the Society for the ensuing year, resulted as follows:

President—Spencer H. Cone, D.D.

Vice-Presidents.

Rev. A. Maclay, D.D, N.Y.; Rev. Geo. W. Eaton, D.D.; Hon. Isaac Davis, Mass.; Hon. Thos. Swaim, N.J.; Rev. W. C. Duncan, La; Rev. A Wheelock, N.Y.; W Crane, Esq., Md; Eli Kelley, Esq., N.Y.; Peter S. Gayle, Tenn; James Shannon, D.D., Mo.; C. Stovel, London, Eng.; Wm Norton, London, Eng.; Thos. P. Miller, Ala.; John Winters, Ohio; E. Adkins, Ill.; D. R. Campbell, Ky.; A. Campbell, Va.; Thos. Armitage, N.Y.

Corresponding Secretary, W. H. Wyckoff.

Recording Secretary, E. J. Whitney.

Treasurer, W. Colgate.

Auditor, Sylvester Pier.

Managers.—Geo. W. Abbe, Joseph W. Burden, Jehiel Parmly; E. H. Tripp, A. C. Wheat, Isaac S. Smith, Stephen Remington, John W. Sarles.

M. Y. N.

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* This Old American and Foreign Bible Society, a split off from the American Bible Society, is now some six or seven years old, and, according to the doctrine of its members, not yet of age to have a legal name. The Parent's birth too, is within the recollection of middle-aged, if not of youngish men. Old indeed!

† Was the Hebrew the original of all the Old Testament? pray inform us most learned Pundit. Of course the new translation will most unmistakeably support the peculiar doctrines of the New-Bible Society. This must be all right—make the doctrine first, and then make a Bible to suit it.

Hymns of the Church.

UNION THEOLOGICAL SEMINARY,
New York, Oct. 10, 1850.

To the Editor of the Churchman.

Rev. and Dear Sir:—Some months since several of your correspondents with commendable zeal were making an effort to ascertain the authorship of the various hymns of the Collection appended to the Prayer Book. I observe that the investigation is continued, and that in your last paper additional information is called for.—Will you therefore permit me to contribute one fact.

In the Library of my friend, the Rev. W. Scott F. Graham, of Newark, Delaware, I have observed a rare volume of Prose and Poetry written by SAMUEL J. SMITH, of Hickory Grove, Burlington, N. J. This volume contains the original of the hymn No. 165 of the Prayer Book Collection. The author was a practical farmer of Burlington County, N. J., and a member of the Society of Friends. During my last Summer's vacation, I made some inquiry in New Jersey, among the intelligent people of that Society who had known Mr. Smith, and obtained from them such information as leaves no doubt on my mind that he is the veritable author of the hymn, as it stands in his printed works, and as it is found in the Prayer Book, with the exception, if my recollection is good, of one word in the second line. Several years have elapsed since I saw the original publication; but it now seems to me that the first two lines, as they came from the pen of the author, read thus:

"Arise, my soul, with rapture rise!
And, filled with love and awe, adore"

In the Prayer Book, an improvement has been made upon the original by the substitution of "fear," for "awe."

Mr. Smith's works were printed in Philadelphia within the present century. The year of this publication has escaped my memory.

Perhaps the substance of this note may be of interest to your readers.

Most respectfully, yours, &c.

E. W.

We are much indebted to the author of the above article, for his obliging information.

Another highly valued correspondent informs us, that having investigated the subject carefully, some years since, he ascertained that hymns 56 and 160 were written by *Sir Charles Grant*, afterwards Lord Glenelg, and not by *Sir Robert Grant*.

For the Churchman.

The Reporter.

MR. EDITOR: Praise has been bestowed by some of the journals on the report of the proceedings of the late General Convention, which originally appeared in the Cincinnati Gazette. The report has been praised for its *faithfulness*. But what sort of fidelity is that which omits the ablest speeches on a most important question, and inserts remarks which are comparatively insignificant. Where is the speech of Judge Bullock on the Maryland Memorial, which betrayed such ignorance of the principles of the Church? Where are the answers of Dr. Atkinson and Mr. Wharton, the latter of which especially was received with so much satisfaction? Where is Mr. Yerger's able speech, with its extracts from one of Bishop McIlvaine's sermons? Echo answers—*Where?*

Do you know, sir, who it was that reported the proceedings of the General Convention for the columns of the Cincinnati Gazette, the Episcopal Recorder, Protestant Churchman, &c.? I am told that it was the Rev. Mr. Gassaway, whose speech at the Convention of Maryland was so highly lauded by the advocates of the Maryland Memorial! Can we not account, then, for the omission of much that was said in the General Convention, by the pen of our "faithful" reporter?

Respectfully Yours, P. Q.

The last number of the *Western Episcopalian* says that Mr. Gassaway was the Reporter. *Verbum sat.* (*Ed. Ch'n.*)

THE CHURCHMAN.

NEW-YORK, SATURDAY, NOV. 9, 1850.

GENERAL THEOLOGICAL SEMINARY.—*The Special Meeting* of the Board of Trustees, convened to consider and act upon the nominations made at the Triennial Meeting for the Professorship of Systematic Divinity, was held at St. John's Chapel, in this City, on Tuesday evening, the 5th instant. Six Bishops and about ninety clerical and lay Trustees were present.

The Right Reverend Bishop of North Carolina presided, being the Senior Bishop present. After the usual devotions, calling the roll, and reading such portions of the Minutes of the Triennial Meeting as related to this special one,

The Bishop of New Jersey moved that the Board proceed to the election of a Professor of Systematic Divinity from the persons nominated.

The Bishop of Rhode Island wished to know if the finances would admit of it.

Mr. Harison stated that the Executrix of Mr. Kohne had paid over the legacy, deducting the State tax, being $97,500, in Penn. 5 per cents. Also, that the property between 10th and 11th Avenues now leased for $1500 per annum, would probably be relet for $3000 per annum, making an addition to the income of the Seminary, of about $6000. It would not be well, however, to appropriate all this income at once, but to lay by a portion for contingencies.

Bp. Henshaw said he did not sympathise with the recent attacks upon the Diocese of New York—he regarded the constitution as a sacred compact, and should be strenuous to maintain her rights as secured by that compact. At the same time he wished to secure those of other Dioceses, and as Pennsylvania was now entitled to a considerable addition to the number of her Representatives, he thought that the meeting ought to be postponed for six months or a year even, till her delegation was full.

Dr. Mead said then we must wait for three years. Bp. H. said that altered the case. Messrs. Floyd, Smith and Wm. H. Harrison showed the inconveniences of longer delay.

Mr. S. H. Huntington advocated a postponement till the amendments to the Constitution, proposed at the last General Convention had been passed upon, and contended that due notice had not been given by the Secretary.

The Secretary, Rev. Mr. Pardee, stated that he had given all the notice possible under the circumstances, and that the letters were mailed on the 21st of October.

Rev. Dr. Anthon told a long story about the Bishop of Ohio, who did not get his notice till the 26th, and had those of the Trustees of the Diocese enclosed to him. He broke down, however in trying to show that they could not have had sufficient notice.

Rev. Dr. Van Ingen advocated Diocesan rights in this matter.

Rev. Dr. Higbee stated it was well understood in the General Convention that the proxy system was not intended to go into operation at this election.

Mr. Walton thought that the objection of time came from that side of the House with a very bad grace, when the meeting at that early day was their own proposition. The day originally proposed was the last Tuesday in November, and Mr. Newton himself had suggested the *first* Tuesday as more convenient for the members.

Mr. Newton made a few feeble remarks in reply to Dr. Van Ingen and Higbee, and was in favour of no action for the present.

He very coolly talked of the want of time, but did not deny that he himself was the cause of the error, if error there was.

Bp. DeLancey very ably argued for the immediate election of a Professor, and powerfully enforced the dangers and abuses incident upon the proposed proxy system.

Rev. Dr. R. S. Mason, Mr. Betts of Newburgh, and Rev. James W. Cooke opposed the going into an election on the ground of the constitutional objection, and were very ably replied to by Bishop DeLancey. It was not shown that any trustee was prevented from attending by want of notice.

Bp. Potter thought a postponement desirable.—The Kohne legacy undoubtedly belonged to Pennsylvania, and his Diocese ought to be fully represented. Besides there were changes in the organization of the Seminary proposed, and this election might hamper the Board. A Pastoral head was in contemplation, and perhaps he might have charge of the Department of Systematic Divinity! He proposed that some of the parochial clergy be requested to take charge of this Department; or perhaps the late Professor might resume his post for a little while!

Bp. DeLancey said that the plan of temporary supplies had been condemned by the Board several years ago. It was too late to introduce it now.

Amid loud cries of question, Dr. Anthon shrieked out something about a PROTEST, which *brutum fulmen* produced a pleasant smile on many a countenance. The want of a black gown and of his counsel, probably prevented its being made.

The Ayes and Noes being called for on Bp. Doane's resolution, the result was as follows:

Ayes, Bps. Ives, Doane, DeLancey and Whittingham, and 54 clerical and lay trustees.

Noes, Bps. Potter and Henshaw, and 36 clerical and lay trustees.

The Board then proceeded to ballot. Rev. Dr. Mead and Rev. R. Cox were appointed tellers.

The result of the first ballot was as follows:
93 votes given—47 necessary to elect.

Rev. Dr. Johnson,	34
" " Jarvis,	24
" " Henry,	12
" " Fuller,	10
" " H. Mason,	5
" Mr. Buel,	4
" " Ballard,	2
Blank,	2

On the second ballot the vote was as follows:

Rev. Dr. S. R. Johnson,	56
" " Jarvis,	21
" " Henry,	7
" " Fuller,	7
" " H. M. Mason,	2
Blank	1

On motion of W. H. Harrison, Esq., *Resolved*, that the Rev. Dr. S. R. Johnson be declared duly elected the Professor of Systematic Divinity.

On motion of Rev. Dr. Higbee, *Resolved*, that the question of the salary of the Professor of Pastoral Theology be referred to the Standing Committee with power.

Rev. Dr. Johnson announced his acceptance of the office conferred upon him, with his thanks to the Board, in a brief and feeling address.

On motion of Rev. Dr. Van Ingen, *Resolved*, that the subject of the residence of the New Professor be referred to the Standing Committee with power.

A communication was received from Rev. Dr. J. McVickar and Rev. H. McVickar enclosing $1000 for the establishment of two prizes, with a specification of the conditions thereof. The Candidates to be from the Graduating Class of each year: One prize of $30 to be for proficiency in the Greek Scriptures; the other of $20 in Ecclesiastical History.—We shall give the particulars of this munificent and beneficial donation hereafter.

On motion of Bp. DeLancey, The endowment for the purposes provided, was gratefully accepted and referred to the next General Meeting.

The usual number of copies of the Triennial and Special Meetings were ordered to be printed and after reading the minutes the Board adjourned *sine die*.

We have only space at present to congratulate the Church, and especially the Diocese, on the happy result of this vexed question, and to express our own high gratification at the result. We present our respectful congratulations to the learned and estimable gentleman who now occupies the Chair of Systematic Divinity, and wish him much prosperity and happiness in the duties of his highly important office.

A printed letter has been in circulation some days past, addressed to the clergy of this Diocese in reference to the Canon respecting a Provisional Bishop, and advocating the claims of a distinguished Presbyter for that office. The rumor has been industriously circulated that it was written by the Bishop of the Diocese, and a respectable daily, *The Commercial Advertiser*, misled by the information of some *lay friend*, unwittingly gave it currency. In consequence, the following very conclusive refutation has been addressed to the Editors and published—

For the Commercial Advertiser.

In your paper of Thursday, an allusion was made to a letter in pamphlet form, recently printed for private distribution, with the signature of "An Old Presbyter of the Diocese," which seems to call for notice. The writer of the pamphlet mentioned that he had known Dr. Seabury from the time that he was ordained deacon, on which occasion he preached the ordination sermon. But trusting to his memory, instead of referring to his written memorandum of the circumstance, he fell into a mistake, as the sermon was preached at the ordination of Dr. Seabury as priest, at St. George's Church, Hallett's Cove, on the 7th of July, 1828. He sincerely regrets the error, inasmuch as it has led to a misapprehension in regard to the authorship of the pamphlet, and transferred the censure and odium which it may have chanced to provoke, to one who had nothing to do in the matter. The Bishop neither wrote the letter himself, nor was he consulted about it beforehand, nor was it submitted to him afterwards, but it was written entirely on the responsibility of one, who, is truly

AN OLD PRESBYTER OF THE DIOCESE.

We suppose that the two *soi disant* "Church" papers which have given a too ready belief to the erroneously ascribed authorship, and have made themselves exceedingly ridiculous by their malignant and groundless comments, will have candor enough to acknowledge their mistake, and retract their offensive insinuations against truth and facts.

In connection with the above, we are authorized to state that the report originating with the *Protestant Churchman*, and copied into many papers, religious and secular, that Bishop Onderdonk offered, or in any way intimated, that he would resign if he could nominate his successor, or if Dr. Seabury should be chosen his successor, is *entirely without foundation*. Papers that may have contributed to circulate this fabrication, (except the paper which originated it, and from which, fair and righteous dealing is not to be expected,) are requested to publish this denial.

Foreign Intelligence

By the arrival of the *Canada* at Boston, on Wednesday, the 30th ult., we have been put in possession of our usual files.

There is nothing new from the Continent. Affairs in Germany and Italy remain in *statu quo*.

The Queen of the Belgians, the eldest daughter of the late Louis Philippe, is dead. She was possessed of rare virtues and accomplishments, and is much regretted by the people.

The Queen has returned home from her Scottish tour, and will no longer be under any *supposed* necessity of attending Presbyterian ministrations.

The *Globe*, Ministerial paper, states that arrangements have been made for introducing, early next session, a Bill into Parliament for the erection of *Southwark*, into a distinct Episcopal See, to be taken from the present large Dioceses of London and Winchester. It will comprise all the county of Surrey, and all that portion of the Archdeaconry of Middlesex lying *Eastward* of the City of London as well as those portions of the county of Kent now comprised within the Metropolitan See. The Diocese of Winchester will comprise the County of Hampshire, the Channel Islands, and the Isle of Wight. The Diocese of London will consist of the parishes within the City, and the Archdeaconcy of Middlesex Westward of the City. The new Bishop will sit in the House of Lords by rotation, as was provided in the case of Manchester.

The Rev. Daniel Wilson of Islington, has been *admonished* by the Bishop of London for not having *daily prayers* in his Church. The excuse he offers is, that he cannot get a congregation! If this be true, it says little for his pastoral fidelity.

At the Annual Episcopal Synod recently held at Edinburgh, Sept. 5, 1850, a brief Pastoral letter was adopted, relating to the Court of Appeal, the Episcopal authority, and the Ritual of the Church. Under the last head they state that the Prayer Book recently put forth by the Bishop of St. Andrews does not possess any Synodical or Canonical authority. We shall probably give this letter an early insertion in our columns, and also some comments on a vague obscurity which appears to hang over the subject.

While Romanism is making great headway in the North of England, in the Dioceses of "*Evangelical Bishops*," Bishop Hendren has resigned his Vicariate in the West on account of the destitution there prevalent, according to the *Exeter Gazette*. He was an intruder into the Dioceses of Exeter, and Bath and Wells, which shows the fidelity with which those prelates discharge their duties.

Munificent Charity.—A lady in London, Miss Howard, of York Place, has assigned over to trustees, money and land amounting to £45,000, for the following uses:—To erect twenty-one houses on her property at Pinner, near Harrow, in the form of a crescent, the centre house for the trustees, the other twenty houses for the use of twenty widows, who are to occupy them free of rent and taxes, and also to receive £50 a year clear of all deductions. The widows of naval men to have the preference, then those of military men, and lastly, those of clergymen. None but persons of good character to be selected; to be chosen, or dismissed for misconduct, by the trustees. The deed is now enrolled in Chancery, and approved of by the Lord Chancellor.—Trustees named—The Earl of Fingal, K. G., and W. A. Mackinnon, Esq., M. P.—*Guardian*.

Another Perversion to the Church of Rome.—The Very Rev. William C. A. Maclaurin, Elgin, Dean of the United Diocese of Moray and Ross, has forsaken the Scottish Episcopal Church for the Church of Rome. On Sunday last, the Dean announced his "conversion" to his congregation at Elgin. The event was not unexpected, but it has, of course, given rise to much speculation. Mr. Maclaurin has a wife and family, consequently, cannot become a priest; but it is probable he may obtain some collegiate appointment in connection with the Romish Church.—*Inverness Courier*.

The Episcopal Church in Scotland.—Synod of Ross and Moray.—The proceedings for the election of a Coadjutor-Bishop for this Diocese has excited an unusual degree of public attention, from the singular occurrence which took place at Elgin on Sunday last, in Dean Maclaurin's bidding farewell to his congregation, and announcing his intention of joining the Church of Rome—a purpose which it seems he publicly made known the very day after the election. In this part of the Diocese the election was looked forward to with interest, as it was understood that our townsman, the Rev. James Mackay, incumbent of St. John's Chapel here, was likely to be elected, as a majority of the presbyters had declared their intention of supporting him. The election took place at Elgin on Wednesday, the 2d, instant, when, in consequence of one of Mr. Mackay's supporters having absented himself from the meeting, the votes were equal—four voting for Mr. Mackay, and four for the Rev. Mr. Eden, rector of Leigh, in Essex—the same gentleman who had previously been put in nomination when Dr. Trower was elected Bishop of Glasgow. Dean Maclaurin was about to tender a casting vote when the Rev. H. B. Moffat of Keith, protested against the competency of such a double vote, as inconsistent with the canons. We understand, indeed, that the alleged privilege was hardly pressed at the meeting, and the Dean has since admitted that his position is untenable. The vote of another of Mr. Eden's supporters—Mr. Smith—was also objected to, on the ground that of two congregations of which he is pastor, one, namely, Forgue, by far the larger of the two, lies in the Diocese of Aberdeen, in which he resides, and that he is entitled to vote in Synod in that Diocese alone. The election was accordingly claimed as in favour of Mr. Mackay, and a formal declaration of his election duly subscribed by the parties who voted for him. The whole question goes by appeal to the Bishops. What their decision may be is, of course, matter of mere conjecture; but the public voice unhesitatingly pronounces that the vote of Dean Maclaurin must, in the circumstances, go for nothing, whereby the majority will come to be in Mr. Mackay's favor. Public opinion also anticipates that Mr. Eden, on learning the circumstances, will feel called upon to remove all further obstructions to Mr. Mackay's election, by withdrawing from the field. All that he could hope by abiding the issue of an appeal would, at best, be a fruitless victory—for the utmost benefit that can be contemplated to him is a drawn battle, while discomfiture is, at least, as equally in the scales. A memorial was addressed to the Dean and Presbyters, signed by almost every individual in Mr. Mackay's congregation, which includes a large proportion of the neighbouring landed proprietors, and by other influential Episcopalians in the Diocese, testifying to their sense of his merits, respectfully recommending his claims to a favourable consideration, and conveying to the Dean and Presbyters their conviction that his appointment would be found to prove generally acceptable to the members of the Episcopal communion in the Diocese, and promotive of the well-being of the Church.—*Ibid*.

The *Guardian* says, that the name of the Rev. Mr. Eden was used without his knowledge or consent. We presume, therefore, that the Rev. Mr. Mackay will be declared elected, an event which will give much gratification to his numerous friends in this vicinity.

The conduct of Dean Maclaurin affords another instance of the baseness and dishonesty exhibited by too many perverts to Rome.

Consecration of St. Peter's Church, Plymouth. Saturday last, Oct. 5, being the day appointed by the Lord Bishop of the Diocese for the consecration of St. Peter's Church, Plymouth, the Venerable the Archdeacon of Totnes, the Worshipful the Chancellor of the Diocese, the Rev. Prebendary Woollcombe, the Bishop's Examining Chaplain, together with sundry other of the Clergy, to the number of fifty or sixty, assembled at half past ten A. M., at the house of the incumbent, the Rev. G. R. Prynne, to await his Lordship's arrival, and attend the Bishop to the Church.

At eleven o'clock precisely, the procession being formed, the same moved in due order to the church, where, at the entrance of the west door, a petition, praying his Lordship to consecrate the Church of St. Peter, was presented and accepted, and the act of Consecration thereupon immediately proceeded with by the Bishop. The sentence of consecration was subsequently read by the Rev. Chancellor, and signed by the Bishop, and ordered to be registered.

The Morning Prayer was intoned by the Rev. G. R. Prynne, M. A., the Rev. W. B. Flower, M. A., Curate of Stoke Damerel, and the Rev. Thos. Hettling, Curate of St. Peter's. The whole choral service was performed by the respective choirs of St. Peter's, Stoke Damerel, and St. Stephen's, Devonport. The first lesson was read by the Rev. M. Marcus, B. D., Rector of St. George the Martyr, New York, U. S.; the second lesson by the Rev. W. J. St. Aubyn, M. A., Rector of Stoke Damerel.

The Ante-Communion Service, as well as all the other services, which devolved upon the Bishop, were read by his Lordship with a remarkably clear and distinct enunciation, and with peculiar solemnity. The Epistle was read by the Bishop's Chaplain: the Gospel by the Venerable Archdeacon Froude.

The Sermon was preached by the Rev. Prebendary Oxenham, M. A., Vicar of Modbury, from Isaiah lx. 18.—"Thou shalt call thy walls Salvation, and thy gates Praise." It was a most admirable discourse, exceedingly appropriate and well timed, and commanded the full attention of the congregation, very many of whom, as the church was overflowing, had to stand throughout the whole of the service.

At the conclusion of the sermon, the Bishop proceeded to the administration of the Lord's Supper, in which he was assisted by the Ven. the Archdeacon; the incumbent, Mr. Prynne; the Rev. the Preacher; the Rev. Prebendary Woollcombe; the Rev. Mr. Flower; the Rev. Mr. Hettling: and other of the clergy.

The communion was very large, and the offertory amounted, it is said, to a considerable sum.

Among the congregation we observed the Rev. Dr. Pusey, who, however, took no part whatever in the services beyond that of being a devout worshipper and communicant.

The consecration of this church affords an especial occasion for rejoicing and thanksgiving to Almighty God, inasmuch as it was formerly a Dissenting Chapel; and having been recently altered, and made to look somewhat more like a church, it has been formed into a distinct parish, by the name of St. Peter, in the town of Plymouth, where churchmanship has hitherto been at a very low ebb indeed, but is now, we trust, beginning to show itself under a more favorable aspect, notwithstanding the contumely and reproach of those who are without, and of some who call themselves Churchmen.

In the evening of the same day, prayer was again said as in the forenoon, the first lesson being read by the Rev. Prebendary Woollcombe, and the second by the Rev. W. J. St. Aubyn: the sermon was preached by the Rev. W. J Irons, B. D., Incumbent of Brompton, Middlesex, (from Ezekiel xxxiii. 18, 19,) whose well known talents as a preacher and sound divine were fully sustained throughout his discourse.

On Sunday, the services were conducted with great solemnity. The sermon was preached in the morning by the Rev. Prebendary Woollcombe, from Gal. vi. 15. "For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature." In the evening the sermon was by the Rev. Prebendary Lyne, M. A., from Psalm xiii. 1. To comment on the abilities of these preachers would be a work of supererogation,—they are both well known to the Church as sound and true men.

On Monday, full services were again performed, the sermon in the morning being preached by the Rev. Prebendary Browne, M. A., a most interesting, clear, and practical discourse, from Mark x. 35-41; and in the evening by the Rev. G. A. Denison, M. A., Vicar of East Brent, and Examining Chaplain to the Bishop of Bath and Wells, from John xviii. 37, a sermon fraught with good sound catholic truths, and earnest practical piety, suited to the emergency of the present time, and which would be read with profit if published, as we hope it soon will be.

On Tuesday morning, a very able and masterly sermon was preached by the Rev. Mr. Flower, the Curate of Stoke Damerel, from John xx. 17,—"Jesus saith unto her, 'Touch me not;'" and in the evening by the Rev. Prebendary Luney, M. A., Vicar of Churchstow with Kingsbridge, from Eph. iv. 1, on "The duties of the Christian state."

Wednesday morning, the Rev. M. Marcus occupied the pulpit, and addressed the congregation from 1 Cor. vi. 19, 20—"What, know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, therefore glorify God in your body and in your spirit, which are God's." The reverend preacher, in the course of his sermon, congratulated the congregation, first, on the consecration of their own Church, which was an event, he said, fraught with momentous consequences to them all,—and secondly, upon the wonderful improvement he had witnessed to have taken place in the Church at large everywhere, on his return to England, after an absence of fourteen years, notwithstanding all the trials and conflicts the Church had been and was called to endure at the present time. After giving a brief account of the present state and condition of the American Church, now in a most flourishing condition, he remarked, that if all who professed to be of the Church would but be true to their holy Mother, and live up to their Christian principles, they need not fear the assaults of her bitterest foes,—but it so happened that the Church now-a-days had to apprehend more mischief from the suicidal acts of her own sons, the speaking evil of dignities, the casting of reproach upon those who ought to be honoured and beloved for their work's sake, than from any other quarter. The discourse, however, was principally designed to draw the minds of the hearers from the contemplation of the material temple to themselves, as the spiritual temple of the Holy Ghost, inculcating all the distinctive duties of the Christian, who is no longer his own, but bought with a price, and bound by every motive of love and gratitude to glorify God in his body and in spirit, which are God's.

On Wednesday evening, the Rev. J. T. Toye, M. A., Rector of St. Stephen's, Exeter, preached an admirable sermon on "*the state of grace*," from 1 Cor. xv. 45-47, which was listened to with great attention.

Yesterday (Thursday) morning, the sermon was preached by the Rev. C. C. Bartholomew, M. A., incumbent of St. David's, Exeter, who took for his subject "*the grace of charity*," and delivered a most excellent, well written, and well digested discourse from 1 Cor. xiii. 13.—"And now abideth faith, hope, charity, these three, but the greatest of these is charity."

Yesterday (Thursday) evening it was expected the pulpit would be occupied by the Rev. Mr. Wheeler, of Shoreham,—to-day (Friday) by the Rev. Sackville Lee, M. A., Rector of the Church of All-hallows, Exeter, and by the Rev. Mr. Swain, of Tiverton,—and on to-morrow (Saturday) by two of the neighbouring clergy, making up the octave of celebrations.

We have only to add further, that the attendance throughout the whole of the Services of the week has been exceedingly good, especially in the evening. The Holy Communion of the Lord's Supper has been administered daily, and the average number of communicants has been about forty. There is much evidence of lively devotion and true piety among the people, and we most earnestly pray and sincerely hope the self denying labours and missionary exertions of God's servants, in charge of this district, composed mostly of the poorest people, may be abundantly blessed. *Exeter Gazette*.

Laying of the foundation stone of the House of Religion and Charity, for the Sisters of Mercy of Devonport and Plymouth.

On Saturday, immediately after the services connected with the consecration of St. Peter's Church, the Lord Bishop of the Diocese proceeded to lay the foundation stone of the House for the Sisters of Mercy, on the site whereon stood, but recently, the cholera hospital of 1849,—the scene of the pious, self-denying labours of those christian women, who counted not their lives dear unto themselves, but fearlessly and devotedly laid themselves to do good, if possible, bodily and spiritually, to their poor fellow creatures who were dying around them, during the prevalence of that most fearful scourge of God's visitation, and this from pure love to Christ, and devotion to his service.

A procession being formed from the Church of St. Peter, the clergy and choristers chanted Psalms 70, 51, 66, and 67, as they proceeded to the site; and, on arriving there, all things being disposed in order, the Bishop proceeded with a most appropriate service, which had been prepared for the occasion, but which our crowded space precludes us from inserting. At its conclusion, the Bishop having pronounced the blessing, the vast assembly of people, who had collected to witness the ceremony, quietly dispersed; and, in the afternoon, many hundreds of the poor were regaled with a substantial and most bountiful repast, to cheer their bodies and gladden their hearts, and make the events of the day to be long remembered, as an earnest of better things to come, for the sick, the destitute, the poor, and the afflicted. Tables were spread in the field adjoining the proposed Home, for the entertainment of both young and old; the guests were waited upon by several of the clergy, and the Sisters of Mercy, by whom the feast was given; and we rejoice to add the day was not only most propitious, but that everything went off most satisfactorily to all those immediately concerned.

May God bless the work thus begun by a few faithful and devout women, and may their holy example be followed by others in all parts of our land.—*Ibid*.

The Canterbury Settlement.—On Tuesday, the *Castle Eden* left Plymouth Sound, carrying out the Bishop Designate of Lyttleton and family, and two schoolmasters. This beautiful ship arrived on Thursday evening, and proceeded on her voyage about noon on Saturday. The wind was so unfavourable that after beating about for two days and nights, and vainly endeavouring to make Falmouth harbour, she put back into the Sound on Monday afternoon. On Tuesday, though blowing from the same quarter, the wind had somewhat moderated—and she got under way about noon. During his stay in Devonport, with the Rev. Æneas B. Hutchinson, the Bishop Designate was present daily at the Service held in the temporary Church of St. James' District, and on Wednesday morning administered the Holy Sacrament of Baptism to (Henry) the infant son of Mr. Henry Joyner, who was educated at Battersea college during the time the Bishop Designate was Principal of that important institution.—*Ibid*.

A meeting of the *London Church Union* was held on Tuesday, the 15th October, when a resolution similar to that adopted at the *Bristol Union* was carried. Mr. Palmer promises a statement in a short time, which we look forward to with much interest. The reasons alleged by the majority for refusing to adopt his declaration appear to us to be of a technical and highly unsatisfactory character.

New Publications.

Paradise Lost, with notes by Sir E. Brydges, with Designs by Martin. New York. Appletons.

A handsome edition of this sublime production. A Life of Milton is prefixed with a judicious account of his several writings, taken from Addison and others, and much sound criticism of the Editor, who has a reverent admiration of the great bard. The notes to the poem are from various authors beside the Editor, and are well calculated to elucidate the text. Martin's designs, from their peculiar style and character suit well with the grandeur of the work.

Annals of the Queens of Spain, by Anita George. Vol. 2. Baker & Scribner. N. Y.

This volume is devoted to the Life of the renowned Queen Isabella the Catholic, and is written with much care and studious attention to the correctness of facts. In her estimate of the character of the Queen, which is in many respects unfavourable, she does not, we think, make sufficient allowance for the political difficulties of the times, the powerful influence of her religion and spiritual advisers, and the natural hostility between the Spaniards and the Moors. The expulsion of the Jews, cruel as it was in fact, no doubt proceeded from high though mistaken views of Christian duty. Amid the general panegyrics, however, it is well that soberer views should be presented.

Evenings at Donaldson Manor, by Maria J. McIntosh, is a handsome book for the Holidays, published by Messrs. Appleton. It is embellished with ten steel Engravings from the best artists, as Weir, Durand, &c., and though some, if not all, have appeared elsewhere, the prose and poetry have been as well adapted to them as if they were originally designed to illustrate the latter. The authoress has done her part exceedingly well, and the tales are prettily written and possess interest, with an unexceptionable moral.

Sacred Scenes, or Passages in the Life of our Saviour, has been issued by the same firm, with sixteen steel engravings, very neatly executed. The reading part consists of excellent selections from Bishop Jeremy Taylor, Rev. H. Blunt, and others, with a beautiful sketch of Mary Magdalene, by Mrs. C. H. Balfour. The poetry is taken from Milman, Rev. Thos. Dale, and others. It may safely be recommended as a volume of sterling character, and though not so showy and costly as many of the lighter works of the season, is far more worthy of esteem as a gift and keepsake.

Truth Stranger than Fiction, by Miss Catharine E. Beecher, Boston, Phillips, Sampson & Co., has been sent us through Mess. Appleton. It discloses some very shabby conduct on the part of a youthful aspirant to the Congregational Ministry, who first engaged himself to a lady of high literary and personal endowments, and then backed out. A Court was convened to try him, consisting of 23 members, ministers of that denomination, and he escaped because several of his personal friends were on the Court, who had already prejudged the affair. The minority report stated that Mr. ——s conduct had been discreditable to himself and dishonorable to the sacred office to which he aspired;" and the authoress has given an *expose* which makes us think that her friend, the lady in question, is rather to be congratulated on having escaped a life-union with such a creature.

Ellen Parry, by Olivia, (Appletons) is a well told tale, not unfrequent in real life, of a young woman, brought up in comfort and affluence, reduced by the loss of parents and fortune to seek her support as a governess. By patience, fortitude, and assiduous devotion to her new pursuit, she obtains influential friends, and finally gets happily settled. Lessons of morality and religion are duly inculcated.

The Conspirator, by E. A. Dupuy, (Appletons) is founded on the well known case of Aaron Burr, who is the chief personage in the novel, under the name of Col. Aylwin.) It is ably executed; the incidents are well conceived and consistently carried out; a pretty love story is interwoven into the plot with very interesting characters whose fate is involved in it; and there is a notable villain as a foil to the Colonel.

The book is written by one of decided talent, and will be read with pleasure.

Messrs. Phillips, Sampson & Co. have issued the 26th number of Shakspeare's Plays, containing *King Henry VIII.*, with a portrait of *Queen Katharine*, which represents her at a period much earlier than that of the play.

Blackwood's Magazine for October has been received from Messrs. Leonard Scott & Co. The articles are, 1. *Modern State Trials*, with an accurate Sketch of that of John Frost for Treason; 2 '*My Novel*,' continued; 3. Military Life in North Africa, with some sharp fighting of the French and Arabs in Algiers; 4. '*The Green Hand*' concluded; 5. *The French Wars of Religion*. 6. *A Wild Flower Garland*, (Poetry,) by Delta: 7. *Christopher under Canvass*, No. VIII.

The Farmers' Guide, Nos. 10 and 11, have been published by the same house. Spring is continued, with copious instruction as to the *Drilling of Land, Sowing Beans, Oats, &c., Lambing and Care of Ewes, Harrowing and Plowing Lands, Sowing Grass Seed and Planting Potatoes, Hatching Fowls*, &c. &c. This ends the First Volume. An Appendix to Spring, by the American Editor, Prof. Norton, is commenced in the latter number, and is of great additional value to farmers in this country. There are also engravings of Wethers and various agricultural instruments.

The Christian Parlor Magazine for October has some fine illustrations and good reading. The Mentor, for the same month, has also been received, and is rapidly growing in public favor.

Grahams' Magazine for *November* has been sent us by Messrs. DeWitt & Davenport. The illustrations, *The Highland Chase* and *The Angel's Whisper*, are well executed; there are also contributions from Grace Greenwood, Bayard Taylor, W. H. Herbert, and other writers of literary reputation.

Littell's Living Age, Nos. 336 and 337, have been received from the same firm, containing many excellent and instructive selections, which we have not time to enumerate.

Nos. 19 and 20 of Byrne's Dictionary of Mechanics and Engineering have been issued by Messrs. Appleton & Co., completing the first volume. Among the more elaborate articles we would mention *Glass, Gold; Gravity (Centre of, and Specific) Grinding Machines; Guns, Gun Cotton and Gunpowder; Gutta Percha*; Steam *Hammers; Hay Cutters*. The first volume of this useful work is now completed.

The Evergreen for November has been received. It has a fine engraving of *Moses smiting the Rock*, with some devout considerations upon the miracle; a sketch of the African Mission, with a warm recommendation of the object; The 3d and 4th Letters from *Adina* at Jerusalem; and a continuation of the *Neronian Persecutions*, with some judicious observations on the honors paid to the early martyrs; also several other pieces.

Harper's Magazine for November has appeared with a long list of contents, well selected and diversified as usual. This completes the first volume of this highly popular publication, as is proved by the circulation, which is now monthly, 50,000 copies.

Among the numerous pamphlets we have received are the following:—

Gregorian and other Ecclesiastical Chanms, 4th American from 2d London edition,—Stanford & Swords.

A Sermon preached at the opening of Christ Church, Lousville, Kentucky, "*On the Duty of Building and Adorning Churches*," by Rev. John N. Norton, Rector of Ascension Church, Frankfort.

The Relations of the American Scholar to his Country and the Times, by *Henry J. Raymond*, delivered before the Associate Alumni of Brown University.—Baker & Scribner.

Review of the History of Christ Church, *Weit Haven, Ct.*, by Rev. A. B. Chapin, Rector—exhibiting a greatly improved state of affairs, owing to the personal exertions of the Rector.

A Second Edition of *Rev. Mr. Craik's Essay* "On the Divine Life;" and an attempted Review by Rev. John S. Watt, the manner and tone of which is beneath criticism.

Rev. Mr. Craik's impressive address at the laying of the Corner Stone of *Church of the Ascension*, Frankfort.

The Good Part, a Sermon by Rev. John H. Morrison, Rector of St. John's Church, Montgomery, at the Commencement of the Central Masonic Institute, Selma, Alabama.

Education, The Right and Duty of the Church, preached in Trinity Church, Geneva, Aug. 21, 1850, by Rev. Thomas P. Tyler, M. A., Rector of Trinity Church, Fredonia. An able hand has kindly sent us a notice of this Sermon, which we insert with pleasure.

For the Churchman.

Mr. Tyler's Sermon on "Education the right and the duty of the Church."

We have been waiting for some weeks in the hope that some one else would bring forward a notice of this admirable Sermon. It was delivered in Trinity Church, Geneva, on the first evening of the Convention of the diocese of Western New York, and published at the request of many clergymen and laymen who heard it.

We think it deserves to be rescued from the fate which usually attends pamphlet sermons—that of being speedily consigned "to dumb forgetfulness a prey." It is one of the most admirable discussions of this subject we have seen, taking up the different questions in succession—

What is it to *educate*?

What is *that* which is to be educated?

Where is lodged the *authority* to educate?

And, finally, through *what agencies* must education be accomplished?

It will be seen that this series of questions embraces a complete view of the subject, and each in turn is ably treated. Mr. Tyler writes with clearness and often with eloquence, and we trust that this production will have a wide circulation. We cannot but make the mortifying admission that Churchmen seem to have less feeling with regard to the importance of this subject than even the denominations about us. The Baptists and Methodists are raising everywhere their colleges, and it is time for us more liberally to support those we have. It is for this reason that we welcome the appearance of this able and convincing sermon.

As a fair specimen of the style, we quote the following concluding paragraph:

"And I would urge it by a regard for the children's *future*. A little while, and we shall not see them. We shall have gone, and they will be left to contend, without our aid with the apathy of indifference, and the wildness of fanaticism, which will alternately paralyze and convulse our country for the next half century. From the spirit world we can stretch out no hand to guide them; but by our present education, and by the institutions we assist in founding, we can reach forward, and give steadiness to their steps. But again a little while, and we shall see them; and re united in Paradise, may they greet us, not more gladly as those from whom, mediately, they received the gift of being, as those from whom they received those great truths which gave to that being dignity and worth—truths, learned in youth, and in age unforgotten, making life happy by an immortal hope; making eternity blessed by an immortal fruition! K.

For the Churchman.

The Book of Common Prayer.—Church Service, containing the proper Lessons, and the Book of Common Prayer bound together. Proper Lessons for the Sundays and Holydays throughout the year.

We were favored last week with an inspection of these invaluable books, in all the costly, elegant and various styles of binding, size and print in which an enterprising and praiseworthy spirit has prompted our friends, Messrs. Stanford & Swords, to offer them to the public. Of these varieties, the Book of Common Prayer, alone, is presented in no less a number than *twenty-eight*—the two latter in *twelve* each—of course, sufficiently numerous to ensure satisfaction to the most fastidious in making a selection. The paper is excellent. The type clear and distinct, and the binding, especially those of Parisian execution—superb. Indeed, these last, which appear almost, if not quite too elegant for use, would make a beautiful bridal present. D. W.

CLERICAL CHANGES.

The Rev. G. B. Eastman having removed from Avon, Livingston Co., and accepted a call to the Rectorship of St. Paul's Church, Brownville, Jefferson, Co., requests letters and papers intended for him to be directed accordingly.

Rev. W. Herbert Norris, from Carlisle to Germantown, Pennsylvania.

Several changes would have been inserted but for the space occupied by the General Convention.

Correction.—In the second column of Mr. Spencer's reply in the last Churchman, the sentence, "I mean no offence, illustrative," &c., should be, "*I mean no offensive illustration*."

The mistake was in the MS. and we did not like to alter it from conjecture.—Ed. Ch'n.

To Correspondents.

E. is received—also *Veritas*. We would suggest one or two alterations in the latter before insertion.

Died.

In Argyle, Washington Co., NY., Oct. 24th, in the Communion of the Catholic Church, John McFadden, aged 37 years.

At Trinity School, near Raleigh, N. C. Frank, aged two years, son of the Rev. P. Teller, and Juliet M. Babbit, and grandson of Floyd Smith, Esq.

On Friday, the 18th October, Mary Elizabeth, wife of Charles A. Crackbon, and daughter of the late Wm. G. Dayton, aged 21 years.

Notices.

CHURCH OF THE CRUCIFIXION,
University Place, between the University and Eighth st.
Rev. J. F. Schroeder, D. D., Rector.

Course of Sunday Evening Lectures, on the Lives and Characters, Writings and Opinions, of the most eminent of the Church Divines.

Lecture II, (Sunday, Nov. 10,) *The Writings and Opinions of* Hooker. Service at 7½ P.M.

NOTICE

IS HEREBY GIVEN, That a Special Convention of the Protestant Episcopal Church in the Diocese of New York, will meet in St. John's Chapel in the City of N York, on Wednesday, the 27th day of November, at 10 o'clock in the morning, to take into consideration the Canon passed in the late General Convention, entitled "Of the election of a Provisional Bishop, in the case of a Diocese, whose Bishop is suspended, without a precise limitation of time."

By order of the Standing Committee of the Diocese,
Benj. I. Haight, Sec.

New York, Oct. 25, 1850.

CERTIFICATE OF THE
Appointment of Lay Delegates from Church

We do hereby certify, That at a regular meeting of the Vestry of Church, in the of County of , held according to law, the following persons were chosen as Lay Delegates to the Special Convention of the Protestant Episcopal Church in the Diocese of New York, to be held on Wednesday, the twenty-seventh day of November, AD, 1850, viz:

Mess.*————————

————————

————————

And we do also certify, That said persons are entitled to Vote for Wardens and Vestrymen of the Church which they are appointed to represent.

} Rector of the Parish.†
} Clerk of the Vestry.‡

[Date.]

* The names should be written, both Christian and Surname, in *full*, and very legibly.

† If there be no Rector, the Warden who presides at the meeting at which the Delegates are appointed, must sign.

‡ Whether the Rector or a Warden sign the certificate, it must also be signed by the Clerk. He should be styled, "Clerk of the Vestry," not "Secretary."

N. B.—If the Delegates are chosen by the *Congregation*, the like notice of the time and place of holding the election must be previously given, and the electors must have the like legal qualifications, and the election be conducted in like manner, as prescribed by law for the election of the Wardens and Vestrymen of the Parish: and the Certificate of the appointment must be signed by the same persons, who are required by law to certify or attest the election of Wardens and Vestrymen of the Parish; and must show upon its face that all these requirements have been complied with, and that the Delegates have the required qualifications.

P. E. CHURCH MISSIONARY SOCIETY FOR SEAMEN IN THE CITY AND PORT OF NEW YORK.

A monthly meeting of the Board of Managers of this Society will be held in the Sunday School Room of the Church of the Ascension, on Tuesday evening next, (12th inst.) at half-past 7 o'clock.

Thos. P. Cummings, Rec. Sec.
Nov. 9.

CHAPEL OF GRACE,
Corner of Madison Avenue and 28th st.

Services will be held at this Church, on Sunday evening, (to-morrow), at half-past 7 o'clock.

REMEMBER THE NEEDY.

The Rector of the Free Church of the Good Shepherd, would earnestly appeal to our Church members generally, in behalf of the destitute. Many very worthy persons are continually under his notice who are proper objects of Christian sympathy in various respects. Some sick, some homeless, some wanting bread, some needing apparel, many seeking employment. Among others, a widow, much esteemed for her intelligence and humble piety, desires a situation as housekeeper, sick-nurse, or seamstress.

Ralph Hoyt,
137 Madison st.

☞ The Subscriber, Rector of the Free Church of the Holy Martyrs, in acknowledging the kindness shown thro' him last season to the poor, make an appeal again in behalf of the numberless cases of heart-rending destitution which come before him. Though the severe weather has not begun, still the poor are daily seeking aid. Will not the prosperous stretch forth their hands to relieve their suffering brethren of the Eastern section of the city? Donations of any kind may be left with Messrs. Swords and Stanford, 137 Broadway, or with James Millett, 133 Eldridge st.

☞ Service at the Apollo Rooms, Broadway, near Canal st., Sunday evening, half-past 7 o'clock.

ST. MARY'S HALL.

The Twenty-eighth Term of this Institution will commence on Friday, November 1, 1850. Applications may be made to the Rt. Rev. Geo. W. Doane, DD., Rector, or to Rev. Reuben I. Germain, Principal at Burlington, New Jersey. Oct 30—2m

BURLINGTON COLLEGE.

The Ninth Term of this Institution will commence on Friday, November 1, 1850. Applications may be made to the Rt. Rev. Geo. W. Doane, DD., President, or to the Rev. James W. Bradin, Rector, Burlington, New Jersey.
Oct 30—2m

Acknowledgments.

DOMESTIC MISSIONS.

The Treasurer acknowledges the receipt of the following sums, since Oct. 22, viz:

Trinity ch, New Haven, Ct, 53; Christ, Pottstown, Pa, 15; mites for Missions, half 7 50; Thank offerings from "Laura," Charleston, 50; for the West, 11; a member of St Peter's, Baltimore, Ma, half 25; Trinity, Newark, N J, 25 65; St Peter's, Albany, N Y, 75; St Paul's, Concord, N H, 16 16, fruits of self-denial during Lent, half 4 20—20 36; St Matthews, Covington, Tenn, 2; a friend to Protestant Missions, 25; St James' Parish, Birmingham, Ct, 20 (less 6 25 offgs for Minnesota) 13 75: total, $273 21.

THOMAS N. STANFORD, Treas.,
New York, Nov. 5, 1850. 137 Broadway.

NEW-YORK BIBLE AND COMMON PRAYER BOOK SOCIETY.

The Treasurer announces the receipt of the following sums since his report of the 30th inst.

Miss C S Edwards, 2; Mrs S Hodges, 2; Miss S B, Miss Catharine, and Miss M W Van Wagenen $3 each, 9; S D C Van Bokkelin, 5; John H Ruckel, 2; H P W, Watertown, Con, by Rev W T Webbe, a don, 2; John H Ruckel, to constitute him a life member, 25; coll in St John's chapel, Rev Dr Wainwright, 125 76; Isaac Fryar, 3; total, $175 76.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.,
New York, Nov. 9, 1850. 20 John street.

PROTESTANT EPISCOPAL TRACT SOCIETY

The Treasurer acknowledges the receipt of the following sums since 30th inst.

Miss Edwards, 1; Miss Catharine Van Wagenen, 1; Miss Mary Van Wagenen, 1; Mrs Sarah Hodges, 1; John H Ruckel, 2, ann sub; Isaac Fryar, 2; total, 8.

Donations and subscriptions thankfully received by
THOMAS C. BUTLER, Treas'r and Agt.
New York, Nov. 9, 1850. 20 John street.

MINNESOTA MISSION.

The undersigned gratefully acknowledges the receipt of $10 from "D"; also through Thos N Stanford, Esq. from Trinity ch, Ulster, N Y, 9 17; and from S S of St John's chapel, NY, 10.

JAMES LLOYD BRECK,
Oct. 21, 1850. For the Minnesota Mission.

FAMILY TUTOR.

AN Episcopal Clergyman of this city, a Graduate of Columbia College, and familiar with teaching, is desirous of devoting a few hours a day in a family, to give instructions in the Classics and Elements of the French and Mathematics. He will take the most unremitting pains to promote the improvement of his pupils, and can refer to all the Clergy and most of the influential Laity.
Nov 9—3t

ORGANS.

CHURCH ORGANS For Sale. 2 of 8 Stop Gothic cases, 11 feet high, 6 feet front, 4 feet deep, general swell with Pedals. One of 6 Stops, Gothic case, 9 feet 6 inches high, 3 feet 6 inches deep, 5 feet front, general swell, imitation oak. One 5 Stops, Gothic case, general swell, 9 feet high, 5 feet 6 inches front, 3 feet deep. The above Organs are offered at a very low price, for cash. Those wishing to purchase, or contemplate having Organs, can have them built on reasonable terms, and of a superior tone and workmanship.

WM. H. DAVIS, Organ Builder,
Nov 9—tf 67 McDougal st.

THE PHILADELPHIA CHEAP BOOK STORE,
At the Old Stand, N. W. cor. of 5th & Arch sts.
ROBT. E. PETERSON, Proprietor.

THIS Establishment has been long and favorably known as the Cheapest Bookstore in the Union, and where there is always to be found a very extensive and valuable collection of books, (both Foreign and American) in every department of literature. The THEOLOGICAL portion of the stock embraces many thousand volumes, many of which are very scarce. A Catalogue of the entire stock has just been published, which will be forwarded to all who may address the proprietor post-paid. Attention is invited to the following list of books and prices:

Kitto's Cyclopedia of Biblical Knowledge, 2 vols $5 50.
Encyclopedia of Religious Knowledge, 1 vol, 2 75.
Patrick, Lowth and Whitbey's Commentary, 4 vols, 6.
Bishop Hopkins' Works, 1 vol royal 8vo, 3.
Watt's Works, complete, 7 vols 8vo, 11.
Baxter's Works, 4 vols, royal 8vo, 10.
Poli Synopsis Criticorum, 5 vols fo, 30.
Trommii Concordantia, 2 vols fo, 12.
Spenceri De Legibus Hebraicorum Ritualibus, 2 vols fo, 7 50.
Do do do 1 vol fo, 4.
Charnock's Works, 2 vols fo, 16.
Claude's Essay, 2 vols 8vo, 1 72.
Harmer's Observations, 4 vols 8vo, 4.
Romaine's Works, 8 vols 12mo, 4.
Medes' Works, 1 vol fo, 12 50.
Tillotson's Sermons, 14 vols 12mo, 11 50.
Dr. Samuel Clarke's Sermons, 10 vols 12mo, 6.
Lightfoot's Works, 4 vols fo, 24.
Ralph Erskine's Works, 10 vols 8vo, 20.
Watson's Theological Tracts, 6 vols 8vo, 7.
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Poetry.

Invitation to the Holy Communion.*

"For she said, 'If I may but touch His clothes, I shall be whole.'"—St. Mark v., 28.

O ye, who tremble to approach your Lord,
In that most holy Feast which He ordained;
Who shrink from that which memory doth record
On the dark tablet of the past—all stained
With sad mementos, on the soul ingrained,—
Think ye of her, cast down with fear and shame,
Not daring to approach in open sight,
Yet humbly trusting in that blessed Name,
Jesus! the Saviour!—pressing, as she might,
Thro' thronging crowds to touch His garment's hem:
Think of those words, 'Thy faith hath made thee whole!'
And of His gracious look who uttered them;—
And come ye too, in faith, with sorrow's mien,
And if ye touch His garments, ye are clean.

Colives, Sept., 1850. J. A.

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* It is not the design of the writer, in these lines, to encourage a presumptuous approach to the Holy Communion by those who are unprepared. It is intended for those humble and penitent souls, who are restrained by a sense of their unworthiness, and who seem to forget the all-healing efficacy of our Saviour's passion to those who with "true penitent hearts and a lively faith receive that Holy Sacrament."

Selected Matter.

Arctic Expedition in Search of Sir John Franklin.

As much interest has been felt in this country with respect to the fate of this enterprising navigator, we give from the English papers the following letter which embodies all the latest information thus far of him.

The Arctic Expedition.—The following despatches were received at the Admiralty on the 3d of October last :—

"Prince Albert, Aberdeen, Oct. 1.

"Sir :—I have the honor to report my return to England, and take the earliest opportunity of communicating, for my Lords Commissioners' information, that traces of the missing expedition under Sir John Franklin have been found at Cape Riley and Beechy Island, at the entrance to the Wellington Channel.

"The annexed document was copied from one left in a cairn at Cape Riley, by Captain Ommanney, the day previous to our visiting it. We observed five places where tents had been pitched, or stones placed as if they had been used for keeping the lower part of the tents down, also great quantities of beef, pork, and bird's bones, a piece of rope with the Woolwich naval mark in it (yellow,) part of which I have enclosed.

"Her Majesty's ships Assistance and Intrepid, when last seen by me, on the 25th of August, whilst off Cape Innis, appeared to be well over Cape Hotham carrying a press of sail, with a strong breeze westward. Penny's vessels were also in the entrance of the straits, and two American brigantines, working over toward Cape Hotham.

"As an officer belonging to Her Majesty's service, although not having been especially sent out by her Majesty's Government, I deem it incumbent on me to inform their lordships of the part this vessel has taken in the search.

"The Prince Albert, under my command, left Aberdeen on the 5th of June last. On the 2d of July, after experiencing a succession of Westerly gales, we arrived off Cape Farewell. On the 15th met some whalers off the Black Hook, returning to the southward, not having been able to accomplish the passage round Melville Bay. On the 19th entered the ice, and on the 21st came up with Sir John Ross in a labyrinth of heavy icebergs. On the 23d met the remainder of the fleet of whalers coming to the southward.

"On the 26th made out Capt. Austin's and Mr. Penny's vessels beset in the ice, about 15 or 20 miles to the northward of us. From this time till the 9th of August, we were generally beset, occasionally experiencing some very heavy shocks, when we succeeded in getting into a lead, and passed Capt. Austin within a few miles, still beset. On the 10th, his ships, by the aid of steamers, got into open water, and were towed past us in a calm. The same evening they were again beset. On the 12th the steamers, assisted by blasting, forced a passage through. It being calm, Capt. Austin very kindly offered myself and Sir John Ross a tow clear of the ice, of which we most thankfully and gladly availed ourselves. On the 14th, we communicated with the natives at Cape York, who gave us to understand that a ship answering the description of the North Star had wintered somewhere about Wolstenholme Sound. The same evening the Assistance was dispatched to ascertain the truth of this report.

"On the 17th, I parted company with her Majesty's ships Resolute and Pioneer, having previously arranged with Capt. Austin to undertake the examination of the south side of Lancaster sound and Barrow strait, from Cape Liverpool to Port Leopold, whilst he visited Possession and Pond's Bays. On the 18th, we made the land five miles to the eastward of Cape Liverpool, closely inspecting the coast, keeping within a quarter of a mile of the shore as far as the Wollaston Islands. When off Cape Hay it was blowing a gale from the eastward; we therefore found it impossible to land, to ascertain if the fuel or provisions had been touched since they were deposited there last year, by Mr. Parker, of Truelove. From what we could see from our deck, they did not appear to have been molested; the flag-staff had been blown down, and was lying on the top of the coals; on the outer, or Western Wollaston Island, a notice was left, recording our visit, and the disposition of her Majesty's ships, &c.

"The gale having increased, would not permit of our further examination of the coast, and we were obliged in consequence of its violence, to stand out in the strait, and heave the vessel to in the midst of drift ice. On its moderating the next day, we found ourselves off Cape York. As it was still blowing strong, I bore up for Port Leopold. At three a. m., on the 21st, arrived off the harbor, but found it closed with heavy ice. With much difficulty our boat succeeded in getting in, by being hauled some distance over the ice. It appeared, by a document left at the flag-staff, that the North Star had called here on the 13th, but from the state of the ice was unable to land her provisions, and had left this to attempt to land them at Port Bowen or Neil; otherwise everything appeared to have been untouched since her Majesty's ships Investigator and Enterprize left last year.

"As it was intended by the parties who fitted this vessel out that she should proceed to Brentford Bay, and commence operations from that place, I made the best of my way up Prince Regent's Inlet in order to effect that object. As we drew up towards Fury beach the land ice gradually extended off the shore, commencing a little to the southward of Port Leopold, up to within 10 or 15 miles of Fury Point, when it stretched directly across the inlet, apparently in front of Port Bowen. Finding great quantities of drift-ice setting up the inlet and likely to close me in, with no port to take refuge in, I stood out to the northward, with the intention of proceeding down the western side of North Somerset.

"On reaching the north end of Leopold Island I found the pack extending from thence across Barrow strait, toward the entrance of Wellington channel. After having forced our way through great quantities of heavy drift-ice, the vessel receiving many severe contusions, we got in with the land between Cape Herschel and Hurd, and examined the coast as far as Point Innis, in the Wellington channel, without finding any further traces of the missing parties, with the exception of those already mentioned at Cape Riley.

"There being no possibility of my penetrating to the southwest, as I had intended, from the heavy ice in that direction, I ran back to Prince Regent's inlet The appearance of the ice being much the same, with no port to enter in the vicinity of my future operations, I was most reluctantly obliged to give up the idea of remaining in these regions, more particularly as the season was fast advancing when the ice begins to form, and I knew, from experience, if this vessel was once caught, there would be no chance of our getting out again, as she had no power to bore through it; I therefore determined, after the most mature consideration, to return to England. On the 27th, I ran into Eardley Bay, near Cape York, and landed a notice with some provisions Before our men could get on board, a gale commenced with a heavy sea, and nearly drove us on shore under the Cape.

"On the 29th, I examined the western side of the entrance to Admiralty inlet, from thence acros to Elwin Bay; keeping close alongshore to Possession Bay; off which place I fell in with the North Star, which I found had met with the same impediment in Prince Regent's Inlet as ourselves, and had consequently not succeeded in entering either Ports Bowen or Neil, but had landed her provisions inside the Wollaston islands. We found that the Resolute had visited Possession Bay on the 18th, Capt. Austin having left the night previous in the Pioneer to visit Pond's Bay. On the 2d and 3d of September I examined the shores of Pond's Bay, but could discover no traces of Capt. Austin's having been there. Perhaps the North Star may have been more fortunate, as I saw her standing in on the evening of my departure. On the 4th we lost sight of Cape Bowen, near Pond's Bay and on the 6th inst. arrived here, being the last and smallest vessel that left England, and the first that arrived in Barrow Strait.

"I have, &c.,

"Charles C. Forsyth, Commander R. N."

"To the Secretary of the Admiralty, Whitehall.

True copy of a paper found at Cape Riley,—

her majesty's arctic searching expedition.

"This is to certify that Captain Ommaney, with the officers of her Majesty's ships Assistance and Intrepid, landed at Cape Riley on the 23d of August, 1850, where he found traces of an encampment, and collected the remains of materials which evidently prove that some party belonging to her Majesty's ships have been detained on this spot. Beechy Island was also examined, where traces were found of the same party.

"This is to give notice that a supply of provisions and fuel is at Port Leopold. Her Majesty's ships Assistance and Intrepid were detached from the squadron under Captain Austin, off Wolstenholme, on the 15th instant, since when they have examined the North shores of Lancashire Sound and Barrow Straits, without meeting any other traces. Captain Ommaney proceeds to Cape Hotham and Cape Walker in search for further traces of Sir John Franklin's expedition.

"Dated on board her Majesty's ship Assistance, off Cape Riley, August 23d, 1850.

"Erasmus Ommanney."

Extract

From the Preface to Rev. Prof. Adams' "Elements of Christian Science."

"Naturalists tell us that the oak has a northern circle, beyond which it does not grow. It has also a limit that is set for it towards the south. Thus it has a region, marked out by definite limits, upon the surface of the earth, within which it grows, and out of which it cannot live. In the language of natural science, this is called its Habitat. Within that habitat it lives, varied in vigor and appearance according to circumstances. The same tree, in sheltered valleys, shoots up a taller and more slender stem than the oak that braves the storm upon the mountain-side. The timber also of that oak, that has grown slowly in the clefts of the rock, has a roughness and a knotty strength that is never found in that which has started up rapidly from rich and cultivated soils. All these differences, and a thousand more, may be produced, and exist in oaks that have come from acorns of the same parent-tree.

To explain this, we know that all of these trees had, each of them, a constitution, a germ of vegetable life peculiar to the oak, suited to take up supplies from external things, and to grow thereby, *because it is a life.*

To use the example again,—wherever the tree grows, in the North or the South, in the valley or upon the mountains, from the clefted rock or in the fertile plains,—there, amidst all variety of circumstance, the constitution of the same,—if the tree is anywhere capable of living, it is as an oak that it lives, and not as any other tree. *Position modifies, but never wholly destroys or wholly changes the nature.*

The vigor of the tree, individually considered, its state and condition, are determined by those two elements, Nature and Position,—and infinite varieties are produced in individuals, but the other element never wholly overcomes the other, —Position never entirely changes Nature,—Nature never wholly conquers Position. We have been so careful in laying out precisely, and illustrating this example, that our readers may clearly see, that wherever there exists organized life, then, if we would examine the state of the individual existence, these two elements must always be taken into account,—first, Nature, and secondly, Position.

So it is with all organized life. The Horse, in the dry deserts of Arabia, in the damp climate and succulent pastures of Holland and Flanders, upon the high Pampas of South America, and again, upon our South-western Prairies,—in all these cases, the animals are very different. And in them all, the variety can be shown to have arisen from Position. The nation can be proved to be the same in all, and the circumstances even be shown, in each particular case, that have modified it into such very different forms.

And upon this principle, all our researches into the Nature of the animals are founded. We examine the Nature first,—that is, the organization in its various faculties and organs, its elements, powers, and constituent principles. Then we examine its Position,—the relation, that is, of all these to the circumstances of the country in which it dwells,—as to climate, and soil, and natural features, such as mountains and rivers, and their productions, animal, mineral, and vegetable. And often, when in the Natnre, we have seen organs and faculties, the uses of which we could not at once discern, the consideration of Position shall at once flash light upon these problems, and again the facts of Nature evince the causes of Position Nay, stranger still than this,—it has often happened in the case of animals that have been for ages tamed for the use of man, that the circumstances, which in the original habitat surrounded them, have explained facts of their natural action that seemed unaccountable to them who had seen them only as tame. The law of Nature and Position is an universal one, and is the foundation of all true philosophy in reference to organized animal life.

To extend the same principle upward to the Life of Man, to apply it to his Moral Being, is the object of this book. It is, as the reader may see, the principle of the motto, that I have chosen from Ecclesiasticus and placed upon my title-page, that says, "All things are double, one against another, and there is nothing imperfect." In other words, that there is no finite being that in itself has its perfection; but only in being compared with a second, can it be perfectly understood,—only in being united with another, can it perfectly fulfill its appointed ends,—only in obtaining from some other, that which it has not in itself, can it be perfect. This principle of Twofoldness, any thinking man shall, upon calm and deep reflection, see to run through the world of created life He shall see it, in reference to man, to be true in the words of my second motto, that "Man's perfection is not *by himself* nor by anything *in* or *of himself*, but by that which is *to him external.*" The Law of Duality, or to use a better word, before employed, of Twofoldness, extends to man as considered in every relation, as in the Home, in the Nation, in the Church,—as in his relation to External Nature, to his brother men, and to his Almighty Creator and Father.

The application of this principle to the moral nature of man, will be found to be the leading idea of this treatise, that from which all its other principles flow,—that in whose light, all the phenomena of our Moral Being are viewed, and by which they are explained.

We take it for granted herein, that man has a Moral Nature and constitution, as well as an animal and intellectual being; and that to man as a moral being there are external facts and institutions that correspond to this moral nature. This treatise seeks to discover, define, and specify distinctly the various faculties of the moral constitution of man, and so to classify them that they may assume a definite, scientific, and practical form. And to do this, it considers them in the two-fold point of view, as in themselves first, and secondly, their relation to those other external fixed facts, which bear upon Moral Life, as the external circumstances of physical nature do upon the powers of vegetable or animal existence. This, as I have said, is my leading principle, and in reference to this it is, that I define Ethics to be the "Science of Man's Nature and Position."

And I can appeal to the Self-knowledge of every thoughtful man for the proof of the position I assume, that man is a being that has a Moral Constitution, composed of clear and definite elements,—and that this Moral Nature answers to, and is to be explained by moral influences and facts external to us. That this is the case with man considered as a race and as an individual, and that his moral growth depends upon these two conditions.

And he that shall go with me through this treatise, I hope will find that moral science is not without a deep interest. For surely, each man in this world who knows that he is endowed with a Moral Nature, and is placed amidst circumstances, all of which may have a moral effect, must think the question to be deeply interesting, "How shall I so cultivate this my Nature, and so employ this my Position, as to arrive at the fullest maturity and completeness of my moral being, that I am capable of?"

This is the question the author attempts to answer in this book, as a matter both of science, and also of practical action and guidance."

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Bickersteth on the Lord's Supper, 12mo, 75c
—— do do 32mo, gilt edges, 38c
Bowen's (Bishop) Sermons, 2 vols, 8vo, $5
Bowden on Episcopacy, 2 vols, 12mo, $1 50
Brownell's Commentary on the Book of Common Prayer, royal 8vo, cloth, $3 50
Bristed's Selections from Catullus, 12mo, 63c
Butler's Year of the Church, 12mo, 50c
Burnett's Lives, 12mo, cloth, 75c
Canticles of the Church, from the Morning and Evening Services, &c., arranged in bars for Chanting, 18mo, 12c
Calvary, a Religious Poem. By Cumberland, 8vo, 75c
Claxton's Questions on the Gospels, paper, part 1, 12c
do do do 2, 12c

NORWICH FAMILY SCHOOL is beautifully situated upon Norwich Plain, with every facility for the mental, moral, and physical improvement of youth. The number of pupils is limited to 12. *French* is made a medium of communication. Next session commences Nov. 1. Circulars may be had at Stanford & Swords, also of E. H. Wilcox, 293 Broadway.

The Principal will call on any person wishing to place a pupil under his care.

Please address S. E. BROWNWELL,
Oct 19—6t$ Norwich, Conn.

ST. MARK'S HALL.—EPISCOPAL BOARDING SCHOOL for boys, Orange, N. J., twelve miles by the Morris and Essex R. Road from N. Y. City.

The Winter Session of this school will commence on the 1st Monday of Nov., and continue 22 weeks. Circulars, containing particulars and terms, may be had on application to the Rector at Orange, or at the Bookstores of Messrs. Appletons, 200 Broadway, and of T. Crowen, 599 Broadway; also at the Church Depository, 20 John-st. References—The Rt Rev Bishops Doane and Brownell; the faculty of Trinity College, Hartford, Conn; Prof Totten, William and Mary College, Va; Rev J A Williams, R L Patterson, Esq, and Dr D Babbit, Orange; the Rev Messrs Henderson, Watson, and Southard, and J C Garthwaite, and J W Condit, Esqrs, Newark; New York, the Rev Drs Berrian, Whitehouse, Seabury, Taylor, Price, Tyng, and the Rev R Cox, the Rev Profs Henry and Haight, the Hon Samuel Jones, Gen F Pentz, Floyd Smith, R D Weks, and A T Anderson, Esqrs.

Oct 19—3t REV. S. S. STOCKING, A.M., Rec.

ILLUSTRATED CHRISTMAS AND NEW YEAR'S NOVELTIES FOR 1851.—D. APPLETON & CO., respectfully invite attention to the following list of attractive New Works which they are preparing for early publication.

I.

Our Saviour with Prophets and Apostles. A series of eighteen highly finished steel engravings, designed expressly for this work, with descriptions by various American Divines. Edited by J. M. Wainwright, D.D. One volume imperial octavo, in various styles of binding.

CONTENTS.

Our Saviour; Rev. J. M. Wainwright, D.D.
John the Baptist; Rev. William Adams, D.D.
St. Matthew; Rev. Henry W. Bellows.
St. Mark; Rev. Samuel R. Johnson, D.D.
St. Luke; Rev. C. A. Bartol.
St. John the Evangelist; Rev. W. E. Wyatt, D.D.
St. Peter; Rev. W. Hague, D.D.
St. Paul; Rev. Samuel H. Turner, D.D.
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II.

Miss McIntosh's Illustrated Gift-Book. Evenings at Donaldson Manor, or, The Christmas Guest; by Maria J. McIntosh, author of "To Seem and To Be," "Charms and Counter Charms," "Woman in America," etc. etc. Illustrated with several steel engravings. One volume 8vo., handsomely bound.

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Sacred Scenes, or Passages in the Life of our Saviour; by various eminent writers. Illustrated with 16 steel engravings. One volume, 12mo, in various bindings.

VI.

The Pathways and Abiding Places of our Lord; by the Rev. J. M. Wainwright, D.D. Twenty engravings on steel; 1 vol. quarto, tastefully bound.

VII.

The War between the United States and Mexico; embracing Pictorial Drawings of all the Principal Conflicts. By Carl Nebel, author of "A Picturesque and Archæological Voyage in Mexico." With a description of each battle by George Wilkins Kendall, author of "The Texan Santa Fe Expedition." Folio size; plates beautifully colored.

BOOK OF COMMON PRAYER.---The attention of the Public is invited to the new and elegant editions of the Prayer Book lately issued from our own press These editions combine great accuracy, with beauty of typography and binding, never before equalled. What has long been a desideratum, we have at length accomplished in these editions—large and readable type compressed into a small portable volume. Many of the editions are put up in a new style of flexible binding, introduced by us, which needs only to be seen to obtain the preference over all others, while others again are furnished in the massive and gorgeous style of past ages, combining great durability with extreme beauty.

We have also lately issued a folio edition, suited for the reading desk, which will be found the most elegant for that purpose, yet issued in this country. It can be had in every variety of binding.

STANFORD & SWORDS,
Church Publishing House,
1y 139 Broadway.

ORGANS.

HENRY ERBEN, 172 CENTRE ST. has constantly on hand Church and Parlor Organs of Gothic and Grecian designs, of the following descriptions.

No. 1.—*A Swell Organ*, with 12 Stops, and two octaves of Pedals from 12 to 16 feet high, 10 feet 6 inches wide, 6 feet deep.

No. 2.—*A Swell Organ*, with 10 stops, and one and a half octaves of Pedal Keys from 10 to 13 feet high, 8 feet wide, 5 feet deep.

No. 3.—*A Swell Organ*, with 8 stops, 9 feet 6 inches high, 5 feet 9 inches wide, 3 feet 6 inches deep.

No 4.—*A Swell Organ*, with 4 stops, 8 feet 6 inches high, 5 feet 4 inches wide, 2 feet 8 inches deep.

A large Grecian Mahogany-cased Organ, with 22 stops, two setts of keys and two octaves of Pedals, 21 feet 4 inches high, 14 feet 3 inches wide, 8 feet deep.

A large Grecian Organ in a black walnut case, with 18 stops, two setts of keys, and two octaves of Pedals 18 feet 1 inch high, 12 feet 2 inches wide, 7 feet 6 inches deep.

Parlor Organs, with 3 stops, 6 feet 6 inches high, 3 feet 10 inches wide, 2 feet 3 inches deep.

For further particulars, enquire at the Manufactory.

New York, August 4, 1849. tf

ORGAN MANUFACTORY, 548 PEARL STREET:

NEW ORGAN.—"At a meeting of the Vestry held in the Epis. Church of Georgetown, S. C., March 10th, 1850.

"*Resolved*, That our thanks are eminently due to Mr. G. Jardine, for the more than faithful performance of his contract, in furnishing us with an organ far superior to our most sanguine expectations.

"*Resolved*, That in view of the above, the Vestry do present to Mr. Jardine, the sum of Two Hundred Dollars, in addition to the amount of his contract, that he may know in what appreciation he is held, &c.

(Signed,) "B. H. Wilson, *Sec'y and Treas.*
"Jas. G. Henning, *Chairman.*"

☞ Mr. Jardine respectfully solicits its orders which will be most faithfully executed.

April 20, 1850,—tf

CHURCH BELLS AND TOWN CLOCKS.—An experience of more than 25 years has given the subscriber an opportunity of obtaining the various combinations of metals, the heat requisite for securing the greatest solidity, strength, and most melodious tones.

Church, Factory, and Steamboat Bells, constantly on hand, *peals* of any number furnished. Those of Trinity Church, New York, were completed at this Foundry; also the *Fire Bells*, which are the largest ever cast in this country.

For several years past, the highest premiums have been awarded by the New York State Fairs and American Institute.

925 Bells, averaging 537lbs. each, were cast during the past two years.

Improved Iron Yokes are attached, and Springs affixed to the Clappers, which prolongs the sound.

Yoke Frame and Wheel complete can be furnished if required.

Theodolites, and all kinds of Levelling and Surveying Instruments on hand.

ANDREW MENEELY.

West Troy, March, 1349.
George H. Swords, Agent, 116 Broadway, N. Y.
m26tf

PATENT METALIC BURIAL CASE.

FISK & RAYMOND Now offer for sale, at 401 Broadway, these valuable and unique substitutes for the ill shapen wooden coffins. They are made of metal of light weight and great strength, in form like the human body, in a recumbent position, and ornamented in the casting, in the style of rich folding drapery; they are both air-tight and indestructible. Pamphlets may be had at the store descriptive of the article, with certificates from Drs. Mott, Francis, Kissam, Chilton and others, showing their superior value to all others now in use. All sizes can be furnished, either plain or ornamental, and at satisfactory prices tf

FIRE INSURANCE.

BROOKLYN INSURANCE CO., Office No. 6 Merchants Exchange, Wall street, New York, and No. 43 Fulton street, Brooklyn.

This Company has been in business a quarter of a century, and is one of the oldest in the United States. Having a full capital unimpaired and securely invested, they are enabled to afford the most satisfactory protection against loss or damage by fire on all descriptions of property, which they continue to ensure at the usual rates.

WILLIAM ELLSWORTH, President.
ALFRED G. STEVENS, Secretary.

A CLERGYMAN wishes to rent a part of a house unfurnished, or three or four comfortable rooms (two of them of pretty good size) in a respectable quarter up-town, at no very great distance from Washington Square. Any small genteel family having more rooms than they need, and willing to rent them, may hear of a desirable tenant at the Churchman office. tfo

ORGAN BUILDING.---The undersigned respectfully informs his numerous friends and the public, that in consequence of the increased business facilities afforded him, he has removed his Organ and Piano Forte Manufactory to Newark, N. J., where he is prepared to build Church and Parlor Organs of every description with all modern improvements, at low prices.

Organs constantly on hand, and repaired and tuned in town and country, at moderate charges.

HENRY PILCHER.
Corner o Centre and River sts., Newark, N. J.
November 11.

CLERGYMAN'S COMPANION.

BISHOP HOBART'S Edition of the Clergyman's Companion, containing the Office of the Church; also, Occasional Prayers, &c., edited by Bishop Ives, in pocket form. Various styles of binding.

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Church Publishing House,
137 Broadway.

THE COLLEGE OF ST. JAMES, WASHINGTON CO., MARYLAND.

THE Diocesan College of the Protestant Episcopal Church.—The Ninth Annual Session will open on Monday, October 7th, 1850, and continue until the next "Commencement Day," the last Thursday in July, 1851. New Students are recommended to enter at the opening of the Session, but are received at any time they apply, and the charge is estimated from the date of their entrance.

The College has the usual number of classes, affords all the opportunities for a complete education, and, at the successful Lumination of the Collegiate course, confers on its graduates the usual academical degrees.

The Grammar School immediately adjoining the College, and under the supervision of the Rector, but under distinct discipline, receives lads at the beginning of their academical course, and prepares them for the Collegiate classes. The oversight and direction of the Professors of the College, secure special advantages to the pupils in the Grammar School. In the Mercantile Classes, the study of the Greek Language is omitted, and its place supplied by additional studies in Modern Languages, Book-keeping, Commercial Arithmetic, Statistics, &c.

The locality of the College is entirely healthful, and by its distance from towns and villages, very favorable to good morals and order.

The whole annual charge, the same in the College and Grammar School, for the session of 10 months is two hundred and twenty-five dollars, payable semi-annually in advance. Application to be made to

JOHN B. KERFOOT,
10w Rector.

PURE WINES AND LIQUORS FOR MEDICINAL AND COMMUNION PURPOSES.

FOR many years the community have remarked with much regret the impossibility of obtaining *pure* and *unadulterated* Wines and Liquors for medicinal purposes Whether this arises from intentional neglect, or a want of knowledge on the part of dealers, is a point which we do not propose to discuss. That such is the fact, we are convinced from an intimate acquaintance with the intelligent and respectable public throughout the country. From our knowledge and experience we are prepared to offer to the public an article which we *warrant pure and unadulterated. We pledge ourselves under a heavy penalty that Wines and Liquors bearing our signature* shall be exactly what we represent The particular attention of the christian community is invited to our Communion Wines which will be of the *purest* quality. We shall be happy to give any information concerning our business, also to show testimonials of the highest character at our office at all times. Respectable Druggists and merchants will be supplied at a liberal discount from the retail price. Any communications addressed to us will be promptly attended to.

HOLBROOK & CO.,
Ap 27, '50—6m 214 Broadway.

PROTESTANT EPISCOPAL MUTUAL BENEFIT SOCIETY.

THE objects of this Society, are the care and relief of its Sick Members; the burial of its deceased, and the aid of their Widows and Orphans.

It has also a "Contingent Fund" to consist of any voluntary contributions from members or others, and to be appropriated to the relief of the Sick Stranger, and the destitute of our own household of faith, and to other benevolent purposes.

Every Clergyman of the Protestant Episcopal Church, residing in New York, and approving the objects of the Society, may become a Counsellor thereof, upon signifying his wish to to the President. Any Clergyman wishing to participate in all the benefits of the Society, is (if not over 55 years of age) entitled thereto, upon making known his desire to the President, and upon the payment of the prescribed fee and dues.

Every Layman baptised or confirmed in the Protestant Episcopal Church, is eligible for membership in the Society, upon application, if a resident of New York, and not under 18 nor over 55 years of age.

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" Gregory T. Bedell.
" Benjamin Evans.

The Society meets on the evening of the Third Thursday in each month, at 59 Bond st. The Trustees meet every Wednesday evening at the same place.

Pamphlets containing the Constitution, By-Laws, &c., of the Society, may be obtained of any of its officers or members. Parties out of the city, wishing Pamphlets &c., are requested to address the Corresponding Secretary tf

COLLEGE GRAMMAR SCHOOL, BROOKLYN.

THIS Institution is designed to embrace the thorough, moral, and religious training of the pupils committed to its charge, as far as the constant supervision and companionship of the teachers can attain that object. For those not residing in Brooklyn, in addition to the regular Day School, the Principal will receive into the common household, under the care of a competent matron, a limited number of Boys, under 12 years of age.

In undertaking the arduous duties, which a thorough education on such a basis demands, the undersigned relies confidently on his experience, in that mode of instruction which makes the *moral* and *religious* welfare of the pupil the object of anxious attention and unwearied care.

The course of instruction will furnish a complete preparation for any class in College, and will embrace the modern languages and all the common, useful and ornamental branches which are of value in the mental training of the pupil, or for the practical purposes of life. No pupil will take position in class without thorough examination in the first principles of the studies pursued.

Attention given *daily* to Reading, Writing, Spelling and History.

The Faculty consists of a Classical teacher; Mathematical teacher; English teacher; and Prof. of Elocution, French, Spanish, and German; a writing master and a teacher of drawing.

Location.—The scholastic department is in the new building corner of Clinton and Atlantic streets. Boarding department No. 300 State st., a quiet and retired part of South Brooklyn.

Sessions—1st May, 1st September, 15th November and 1st February. Summer vacation during the month of Aug.

Catalogues containing course of studies pursued, terms, &c., may be had by addressing

EDMUND B. TUTTLE, Principal.

REFERENCES.

Right Rev. Wm. Rollinson Whittingham, D.D.; Rev. W. A. Muhlenberg, D.D.; Rev. Samuel Seabury, D.D.; Rev. Benjamin C. Cutler, D. D.; Rev Francis Vinton, D.D.; His Excellency, Hamilton Fish, Albany; Hon. Ogden Hoffman, New York; Alonzo Crittenden, A. M. Prest. Female Academy, Brooklyn.

CHURCH ORGANS

FOR SALE At H. A. Leaman's Organ Manufactory, 204 Bleecker st., cor. of Cottage Place.

One 8 stop organ with swell shifting movement and octave of pedals in handsome gothic case, 16 feet high, 8 feet wide.

One 6 stop organ, swell and octave of pedals, in gothic case, 9 feet high, 5 feet 6 inches wide.

Organs from 2 to 12 stops always in a state of forwardness.

Finger and Barrel Organs built to order to play in the most accurate manner, Psalms, Chants, Choruses and Anthems.

N. B. The subscriber having had thirty years experience in his profession pledges himself to supply organs equal if not superior to any other establishment and at fair prices.

April 20, 1850,—tf

CLERICAL SPENCERS.—These cool and comfortable articles have lately been introduced "by the Subscriber," for the use of the Rev. the Clergy, (in place of the cassock) during midsummer. They are made up light and cool, and are worn without a vest.

NELSON JARVIS, Clerical Tailor.
March 30, 1850-tf No. 120 Bleecker, cor. Wooster st.

CENTRAL NEW YORK INSTITUTE.

FAMILY SCHOOL FOR BOYS.—This Institution, is situated in the village of New Hartford, Oneida Co., about three miles from Utica. The academic year commences on the 1st of September, and closes the last of June.

Terms—$150 per annum, payable in advance: one-half upon admission, and the other half at the end of five months. For particulars inquire of the Rector or his Associate.

Rev. M. MOODY, Rector.
Rev. E. PUNDERSON, Assoc. Rector.

References.

Rt. Rev. W. H. De Lancey, D.D., L.L.D., Geneva; Rt Rev. T. C. Brownell, D.D., L L.D., Hartford, Ct.; Rev. S. F. Jarvis, D.D., L.L., Middletown, Ct.; Rev. B. Hale, D.D., President Geneva College; Rev. J. Williams, D.D., President Trinity College; Rev. P. A. Proal, D.D., Utica; Rev. S. R. Johnson, D.D., Brooklyn, New York.

March 1—tf

THE SECOND PART OF

QUESTIONS ON GENESIS,

JUST PUBLISHED by the General Protestant S. S. Union, and for sale at the Depository.

Address orders to

DANIEL DANA, Jr., Agent,
Sept. 24—4t 20 John Street, N. Y.

REPORT FOR SEPT. — The New York Life Insurance Co., No. 106 Broadway, corner of Pine St. have issued during the month of Sep., One hundred and two new policies, viz.:

To Merchants	32	To Farmers	6
Manufacturers	9	Mechanics	13
Clerks	8	Clergymen	3
Physicians	2	Brokers	7
Students		Editors	3
Accountants		Others	14
Lawyers	2		
President of Ins. Co.	1		46
Ladies	2		56
	56	Total	102
Whole number of Policies Issued			6266

Pliny Freeman, Actuary. Morris Franklin, Pres.
Spencer S. Benedict, Vice Pres.
George Wilkes, M.D., 28 Laight st., and Cornelius R. Bogert, M.D., St. Mark's Place, Medical Examiners, in attendance daily at the Office, from 1 to 2 o'clock, P. M.

THE HARTFORD LIFE AND HEALTH INSURANCE COMPANY, Announces to the public that, by the liberal provisions of its Charter it is enabled to offer advantages to Insurers superior to those presented by any other Company in the United States.

It has two distinct departments, combining the privileges of two separate Companies, with only the expense of conducting a single institution, and controlled by one Board of Directors, thus securing harmony, frugality and safety

ON THE MUTUAL PLAN,

This Company will insure at the usual rates, and in a few particulars claim the superiority over all *Mutual* Companies.

1st. Deducting a commission not exceeding one-half from the Mutual Insurance Fund, instead of the *entire expenses* of the Company, annually.

2nd. Giving scrip certificates of profits each year, payable in cash when two hundred thousand dollars has accumulated as a reserved mutual fund, *such scrip bearing interest from date and transferable.*

3d. By receiving only first-class risks—persons in perfect health, free from personal or hereditary infirmity; *those who remain at home*; none who go to *California*, or follow any hazardous calling.

4th. By taking a Note for one-half the Premium when it amounts to fifty dollars and over, and the policy is to run for whole term of life.

5th. In addition to the usual Mutual Fund and reserved Fund, received from mutual insurers, the Capital Stock, one hundred thousand dollars, and all the reserved fund of the Joint Stock insurance is pledged for the payment of losses.

ON THE JOINT STOCK PLAN,

The rates are reduced one-third the amount charged on the mutual plan,—the Company taking only *what it is worth*, to insure a life a given amount, for a given time, instead of taking more than an equitable sum and afterwards paying back a part of *one's own money, and calling it so much profit.* The great advantage of this mode of insurance over the mutual plan may be thus illustrated. Suppose a father, at the age of thirty-two years, resolves to expend twenty-five dollars per annum for insurance on his life. On the *Mutual* plan it will secure him a policy of one thousand dollars. On the *Joint Stock* plan, the same twenty-five dollars. All that he can expect in the form of profits (so-called) on the mutual plan, cannot exceed one-half the yearly payment, viz., twelve dollars and fifty cents; so that in ten years he can gain, in profits, only one hundred and twenty five dollars, and in *forty* years the five hundred dollars. Thus it will be seen that if a person of the above age should die within a year his family get *one half as much again* on the joint stock plan with the same annual premium, as on the mutual plan, and *he must live forty years to make it equal.*

Annuities will be granted or purchased, and Endowments conferred on terms highly favorable, and according to the rates of the most liberal and well conducted Companies in this country and in England.

The Charter of this Company provides that the Wife may insure the life of her Husband, and the amount to be paid be secure from creditors at his death.

Creditors can also insure the lives of debtors—and relatives the lives of those on whom they depend for support.

An equitable sum will always be paid for Policies surrendered to the Company before they expire.

Travelling, sea and foreign residence Permits, will be granted at a small extra premium.

Policies on lives of persons going to *California*, will be granted on the *Joint Stock principle only*, and at an extra rate of premium.

Pamphlets containing rates of premiums and general information, can be obtained at the office.

The Directors and Officers of the Company are as follows:

DIRECTORS.

James Dixon,
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James Dixon, President,
W. T. Hooker, Vice President,
H. L. Miller, Secretary,
E. K. Hunt, M. D., Medical Examiner

Office in Hartford, 136 Main street; in Boston, 10 Old State House; in New York, 39 Wall st, (6 Jauncey Court.)
Hartford, March 30, 1850. H. L. Miller, Sec'y.

NEW YORK LIFE INSURANCE COMPANY.
Office No. 106 Broadway.

THIS Institution has been in operation five years: has issued about 6000 Policies: has an accumulated capital of over $300,000. After having paid a large amount to the widow and orphans of those whose foresight had secured its benefits, has made five annual dividends varying from 40 to 50 per cent., on the amount of premium received, which becomes stock to the insured, and on which interest is payable annually.

Premiums receivable annually, semi-annually, or quarterly in cash, or when the amount is over $50 on policies for life, 40 per cent in Notes.

Full information furnished at the office of the Company, 106 Broadway.

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Pliny Freeman,
William Barton.

Pliny Freeman, Actuary.
MORRIS FRANKLIN, President.
SPENCER S. BENEDICT, Vice-President.
Medical Examiners—George Wilks, M.D., No. 25 Laight street; Cornelius R. Bogert, M.D., No. 5 St. Mark's Place.

ACCUMULATED FUND $1,082,618 08.

STATEMENT OF THE

"Mutual Benefit Life Insurance Co,"

August 11, 1850.

Balance January 1st 1850,			$935,994 90
Deduct for losses then unpaid			40,350 06
			$895,644 96
Received for premiums to Aug. 1, 1850,		$281,808 20	
" " interest " "		29,581 36	
		$311,389 56	
Paid losses, expenses, and for purchased policies,	$84,581 75		
Paid on dividends, 1847 and 1848, and interest do,	39,834 69	—124,416 44	—186,973 12
Nott accumulated fund,			$1,082 618 09
ASSETS.			
Cash on hand,		$ 6,941 34	
Bonds and mortgages,		375,889 45	
Real estate,		16,968 11	
Premium notes drawing 6 per ct. interest, secured by policies,		664,043 47	
Loans on scrip,		6,015 01	
Paid at agencies, and in course of trausmission,		12,760 70	—$1,082,618 08

ROBERT L. PATTERSON, President,
BENJ'N C. MILLER, Secretary,
JOS. L LORD, Agent, New York.
Sept. 7, 1850.

CLERICAL TAILOR.

NELSON JARVIS, Merchant Tailor, N. York, has removed his business from 130 Broadway, to 120 Bleecker, corner of Wooster st.

Which has now become the centre of New York, and is convenient to the most fashionable streets and places at the west end of the town. He respectfully invites the attention of the Rever'd the Clergy and Laity of this city, and "throughout the United States," to the following particulars relative to his business, assuring them that every effort will be made on his part, to render his Establishment worthy of that confidence and support which it has so long possessed. And in order to make his business better understood, he has divided it into two distinct parts, (namely) "Clerical" and "Citizens" Department.

The Clerical Department embraces the following articles, to wit—

Clerical Frock Coats,
" *Waist* " *or Vests,*
" *Gowns,*
" *Surplices,*
" *Cassocks,*
" *Spencers 'for Midsummer,'*
" *Scarfs,*
" *Bands.*

The Citizens' Department embraces every article requisite for a gentleman's wardrobe.

He would here call attention to a *new* and *beautiful silk* which he has introduced for "clerical gowns." It is exceedingly rich, does not rattle when worn, and will last many years longer than the article heretofore worn in the robe.

Mr. Jarvis desires also to remark for the benefit of persons abroad "both of the Clergy and Laity," who may withhold their orders on account of the impracticability of sending correct measures, that the exact height, without boots, and the size of breast, and waist, together with a full description of the form, namely, whether the figure is erect, or stooping, and if stooping, whether much, or partially, is a sufficient measure and direction to cut all robes, or fashionable citizens' garments of every description.

April 16, 1850—tf

DOMESTIC SERVANTS.—"Employers' and Servants' Protective Agency." The Superintendent of the above Institution is desirous of making known to the Clergy and it's Patrons generally, that the Office is removed from 66 Walker street to the New York Public School Society's Building, 148 Grand street, 2d Block east of Broadway. The object of this Institution is to supply Private Families with good and efficient Servants, having testimonials properly ascertained and certified. jne 8 tf

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Communications and letters on business, *post paid*, to be addressed to the Editor, until further notice.

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